

DEALING WITH HOMOSEXUALITY

Treatment
Epidemiology
Etiology
Pastoral Care

Richard D. Fischer
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PREFACE

"You shall not lie with a male as with a woman; it is an abomination...persons that do shall be cut off from among their people". (Leviticus 18:22, 29)

"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral...nor homosexuals...will inherit the kingdom of God". (I Corinthians 6:9-10).

I. TREATMENT

A. TECHNIQUES

1. KILLING:

If you begin with the assumption that homosexuality is against nature, against God, and against mankind, then anything is justified in wiping this abomination off the face of the earth. The Jewish-Christian tradition was instrumental in perpetuating a strong anti-homosexual bias. In the name of morality, decency, and righteousness the homosexual has been abused, beaten and condemned to death.

The bias continues today, as does the killing. Only the form has changed. The homosexual who, when threatened with public exposure, commits suicide, is just as dead as he would be were the

execution carried out by more formal means.¹ Don Jackson in "Testament of a Gay Militant" mourns the death of a doctor friend, Kay Thomas, whose medical license was revoked because of his homosexuality. Jackson's "tears of sorrow turned to tears of rage when (he) grasped that Kay had been murdered - murdered by an insane, hypocritical hatred of homosexuality".² Don Jackson also cites the case of a boyhood friend Freddy whose parents caught their thirteen year old son having sex with another boy. "Being very religious...they had him committed to a disturbed children's home". Ten years later a psychiatrist reported "Freddy had become permanently institutionalized as a result of being isolated and deprived of contact with other humans. The procedure in juvenile mental institutions was, and still is, to lock homosexual boys up in isolation rooms so they can't have sex and contaminate the normal inmates... Freddy would never be well, (he) had been deprived of human relations at a crucial time of life for so long that he could never again adjust to society".³ Once more Jackson cries out in anger: "the idiotic dogmas of an evil and morally bankrupt religion were responsible for destroying Freddy's life and mind".⁴

2. CASTRATION:

Although this operation has been resorted to on the premise it would alleviate the perverted desire - it does not.⁵ I see castration as basically symbolic: (a) if a man isn't going to use his organ properly (heterosexually), he doesn't deserve to keep it; (b) if a man prefers to lie with a man as would a woman, let's make him physically into a woman; and (c) "If a man's



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organ causes him to sin, pluck it off and throw it away, it is better that he lose one of his members than his whole body be thrown into hell". (Matthew 5:29, Revised Corrupted Version)

Castration (like killing) is commonly practiced against the homosexual, but on a respectable basis. There are many ways to rob the homosexual of his manhood: discrimination in hiring (many companies and employment bureaus have code designations for even "suspected homosexuals"); exclusion from the military; economic blackmail; political liability, and clerical defrockment.⁶

In each case, respectable society, through law, attitude and practice moves to rob the homosexual of the traditional masculine functions, thereby symbolically castrating him.

Note: society seems to be more tolerable of lesbian relationships.⁷

3. BRAIN SURGERY:

Atascadero State Hospital is the California maximum-security facility "designed to treat sex offenders, sociopaths and cultural deviants...All the patients (there) were committed under the Mentally Disordered Sex Offenders Act...which provides that any person who a judge feels is likely to commit a sex crime can be incarcerated in Atascadero until he has been cured."⁸ Once committed, a person "loses all legal rights and can be kept in the hospital for life (and be) used for medical and surgical experiments".⁹ Dr. Walter Freeman has publicly announced that

he had severed the frontal lobes of a number of homosexual inmates at Atascadero. Dr. Hunter Brown has also admitted that he has performed such surgery on sexual psychopaths.¹⁰ In Germany, the procedure consists of "inserting an electric probe into the sex-behavior center of the brain; then it is coagulated with an electrical charge".¹¹ The operation works; the patient is cured of his homosexual desires (incidental note: all sexual drive is eliminated by this operation).¹²

Here also we can see a symbolic justification underlying the technique: if a homosexual is going to persist in his perverted thinking, alter the organ of thinking to make him conform!

4. DRUG TREATMENT:

A. There has been some theory that homosexuality is caused by genetic aberration and/or hormone deficiency. However, "the injection of male hormones in a deviant may actually increase his perverse sexual behavior and not make him more male".¹³

Underlying this attempted treatment technique is the premise: the homosexual himself is a thing against nature, therefore change his basic constitution to make it "normal" (i.e. heterosexual).

B. Drugs are also employed in conjunction with behavior modification attempts. At Atascadero and also at Vacaville Medical Facility in California the drug succylcholine (anectine) has been used. When injected the patient "loses all control of the body but retains consciousness. Respiration stops. (The Patient) is

convinced that he is going to die...the sensation is one of suffocation and drowning. The patient feels as if he has a heavy weight on his chest and can't get any air into his lungs. The patient feels as if he is on the brink of death. Then a technician commences to brainwash the patient, telling him how wicked he is".¹⁴ The assumption here is that the patient will connect the behavior he is being scolded for with the feeling of dying, and so refrain from such behavior in the future.

5. AVERSION THERAPY:

A. Vomit-inducing drugs are employed in behavior modification techniques. The patient is given the drug and shown a series of slides of nude men and couples engaged in homosexual activity. He vomits from the drug as he views the pictures. Assumption: he will associate homosexuality with displeasure and thus become cured. It doesn't work. In looking for a deeper symbolic justification for the aversion technique we would say: since homosexuality is seen as a "sickening thing", and the homosexual as "sick" -- translate the mental/moral sickness within to physical sickness without.

B. Electric shock is also employed in aversion therapy. One technique is to wire a patient's penis so that if he gets an erection when shown pictures of nude males he will be immediately zapped with an electric jolt. Again it is hoped that the patient will come to associate the pain and loss of erection with male nudity. Perhaps I'm stretching for symbolic implication in this one but: since homosexuality is such shocking behavior...

9. MARRIAGE:

Heterosexual marriage is held not only as the goal for a cured homosexual but as a means of working towards and achieving normal sexuality. How many parents have anguished over a homosexual son: "If only he would get married!" Of course this proposal leaves out of consideration the woman the homosexual would need use as a means of attempting the change.

Women sometimes turn to homosexuality in their thirties, after (and during) respectable marriages and mothering.¹⁸ This calls into serious question the premise: if the homosexual could only experience normal heterosexual sex he would surely forsake the lesser pleasure of homosexuality.

10. PSYCHOTHERAPY:

If homosexuality is held to be an illness (a psychological disorder) then treatment is called for - with the intention to cure.

B. RESULTS

With the exception of technique #1 (100% cure), results have been minimal. One psychiatrist, Dr. Irving Bieber, has publically claimed 19-50% cures,¹⁹ but in private conversation admitted to only a single case of permanent cure whom he would not cite for verification.²⁰

I should not have said "results have been minimal" for the results of attempted treatment and prevention of homosexuality have been drastic indeed. The results are measurable in terms of increased anxiety, phobia, guilt and neuroses. There is a high correlation between homosexuality and schizophrenia.

But what is the nature of the correlation - is the neurotic behavior a functional defense mechanism to deal with the perceived threat from the external world or is it a manifestation for a basic psychological disorder?

One aspect of the homosexual personality is that given the prevailing homophobia of straight society: the homosexual feels forced to hide his sexuality "in a closet".²¹ The Rev. Joseph Gilbert, pastor of the Providence Metropolitan Community Church, confronted me in a recent television interview: "Just imagine, Dick, if you felt forced to continually hide your sexual identity...to pass for something you weren't... to live a public life of make-believe! What would that do to your self-image and mental health?"²²

I began with "TREATMENT" because that's where society and the church usually begin. Not with understanding or with knowledge of objective fact - but with attempts at "cure".

II. EPIDEMIOLOGY

There is no sure symptomatology in recognizing homosexuals. The stereotypes of "effeminate queens" or "flagrant fags" are just that: stereotypes of the extreme. "No psychological tests pathognomonically differentiate homosexuals from heterosexuals in the absence of a clinical history".²³

It is facts of scientific research that give a true picture of the extent of homosexuality. These were provided in 1948 by Kinsey-Martin-Pomeroy in their study of "Sexual

Behavior in the Human Male". Their findings challenged many assumptions regarding homosexuality and greatly disturbed many religious leaders. What did they find? A few statistics: "some 60% of pre-adolescent boys engage in homosexual activity... 37% of the total American male population has had some overt homosexual experience between the age of adolescence and old age." By "overt homosexual experience" is meant "engaging in sexual activity with a fellow male which resulted in an orgasm".²⁴ It is important to note that Kinsey observed a continuum of sexuality preference ranging from exclusively heterosexual through bisexual to exclusively homosexual. Activity categories were posed:

- Class X: no socio-sexual contacts
- Class 0: exclusively heterosexual
- Class 1: predominantly heterosexual, incidentally homosexual
- Class 2: predominantly heterosexual, but more than incidentally homosexual
- Class 3: equally heterosexual and homosexual
- Class 4: predominantly homosexual but more than incidentally heterosexual
- Class 5: predominantly homosexual, but incidentally heterosexual
- Class 6: exclusively homosexual

Kinsey's findings, based on 4,275 cases of men between the ages of 16 and 55 were as follows:²⁵

Class X: 1.5%

Class O: 75.6%

Classes 1-6: 22.9%

Classes 2-6: 19.6%

Classes 3-6: 13.7%

Classes 4-6: 10.4%

Classes 5-6: 8.0%

Class 6: 6.2%

Other studies estimate 4-5% of the total population as exclusively homosexual. A good working figure seems to be 10-11% of the American adult male population as being actively homosexual to a marked degree. This is a sizeable minority in our society. A minority that through "Gay Liberation" is only recently realizing its potential strength.

The oppression of the homosexual is likened to that of the Black a generation ago. The movement for Gay Liberation has taken a parallel course of development to the Black Freedom Movement: (1) public demonstration against bias, discrimination, and oppression (the Christopher Street "riots" in NYC); (2) inner acceptance and a proclamation "Gay is good", (Gay Pride weeks); (3) mutual support and assistance (homophile associations on college campuses and gay churches); and (4) public education and change of legal regulations.

One very significant change occurred recently in psychological labelling. Prior to 1974, the American Psychiatric Association in its "Diagnostic and Statistical Manual of Mental Disorders" listed homosexuality under category 302: Sexual Deviations, a designation "for individuals whose sexual interests are directed primarily toward objects other than people of the opposite sex". It was on such professional authority that homosexuals could continue to be labelled "sick" and thereby justifiably incarcerated. There was increasing pressure in the late 60's and early 70's to have this designation eliminated. Finally in April of 1974 the A.P.A. ruled that homosexuality would no longer be listed as a mental disorder. In its place it created a category of "Sexual orientation disturbance...for individuals whose sexual interests are directed primarily toward people of the same sex and who are either disturbed by, in conflict with, or wish to change their sexual orientation".²⁶ It is important to note that homosexuality per se is not condemned but that disturbances accompanying one particular sexual orientation are recognized as the problem area. This is in keeping with the advice Sigmund Freud gave in a letter (dated April 9, 1935) to an American mother regarding her homosexual son:

"Homosexuality is...nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of the sexual development...What (can) analysis do for your son: if he is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency, whether he remains a homosexual or gets changed"²⁷

There is a general mistrust of psycho~~l~~therapy among the gay community. Despite the A.P.A. change of designation, many established psychotherapists continue to view homosexuality as a sickness to be cured.²⁸ There are many reasons for this continuing bias. The medical model leads one to view behavior in terms of "normal" versus "ill". Also is the fact that psychotherapists see people with problems. The healthy, well-adjusted homosexual does not seek out the therapist for help.²⁹

Dr. Wardell Pomeroy makes the keen observation: "If my concept of homosexuality were developed from my practice, I would probably concur in thinking of it as an illness. I have seen no homosexual man or woman in that practice who was not troubled, emotionally upset or neurotic. On the other hand, if my concept of marriage...were based on my practice, I would have to conclude that marriages were all fraught with strife and conflict, and that heterosexuality is an illness".³⁰

Many a homosexual can report that "the squandering of time and money are pale penalties compared with the patient's heightened guilt feelings, his squelched elan and other consequences of misdirection".³¹

III. ETIOLOGY

A. FREUDIAN THEORY

Sigmund Freud accepts a given bisexuality innate in man. The sex drive is a basic instinct of the id: blind and undifferentiated. How it is developed and towards what objects directed is a matter of conditioning - especially early childhood experiences. In developing his theory of sexuality, Freud focuses outward and backward: outward, to external controlling factors and backward, to childhood.

1. Freud's theory of sexuality development by stages is well known: the child passes from the oral stage through the anal stage to the phallic stage. Unresolved problems at either of the pregenital stages can cause arrestment of development or later regression back to that stage. This he terms "fixation" and is the basis of one Freudian theory of homosexual causation. To be fixated at the oral stage would be to derive (and thus seek) pleasure primarily through oral stimulation. This would account for homosexual fellatio -- although gives no reason for the sex object choice of male rather female, since the practice of cunnilingus should satisfy the purely physiological oral sensation need. So also the Freudian theory points fixation at the anal stage of development as explanation for preference of homosexual anal intercourse and anilingus. But here, also, the latter practice can be a part of heterosexual play (work).

2. Freudian theory posits a castration complex to account for fear of heterosexuality. "Homosexual men are said to be afraid of losing their penis in contact with partners who lack one, and...a man can become homosexual because he unconsciously imagines there are teeth in the vagina".³² The absurdity of this latter theory is shown in the fact that fellatio involves placing the penis in a cavity where there are real teeth.³³

3. A more plausible theory is that of Narcissism. Extreme pleasure with oneself can express itself in terms of desire for union with one who closely resembles oneself. Eroticism within can be extended to male attributes, particularly those of an available same-sex partner. Studies have found that "homosexual males tend to arrive at puberty early and tend to start masturbating much earlier" than their heterosexual counterparts.³⁴ Since this is a time when emphasis is on same gender social groupings and activities, erotic feelings generated would have male objects to more naturally latch onto. "Erotization always tends to raise the value of the items it touches, not only by exalting them, but by keeping a person's aspiration level soaring ahead of his own attainments".³⁵

4. Resolution of the Oedipal complex is the key to sexual orientation, according to Freud. To the young boy, his mother is the primary provider of warmth, nourishment, care, comfort and affection. It follows that both security needs and

pleasure needs would drive the boy toward desired union with the providing source of such basic needs. However, possession of the Mother is blocked by the Father, who in some not-yet-understood way has a prior claim on this woman. Symbolically expressed: the boy does wish union with the Mother and elimination of his chief rival, the Father.

When successfully resolved, the boy: (1) deals with the incest prohibition laid down by society's representative, the Father authority; (2) internalizes the moral injunction (therewith developing Super-ego), and (3) withdraws inappropriate eros from his mother relationship (and aggression from father relationship), having this libido now available for later investment in more proper love-object choice (mother substitute). This normal pattern is broken (according to Freudian theory) by the weakness or absence of the father figure. There being no sufficient bearer of society's taboo mandate at the crucial time of the boy's development, the erotic feelings toward Mother go unchecked. Not helped in withdrawing erotic affection for Mother and thus having it available later for other women, the boy cannot outgrow the mother complex that possesses and limits him. As a "Mama's boy" he remains "faithful" to his mother by not committing "adultery" with other women - only men. Also, a weak or absent father provides no model for the boy to identify with and thus development of a strong masculine personality is hindered.

Another way the Oedipal complex remains unresolved is blockage by an over aggressive, under-feminine mother. Unable to relate to the non-existent soft, receptive, eternally feminine Mother at a crucial stage of his development, erotic affection toward an actual woman doesn't develop properly; hence there is no heterosexual libido to transfer to other women later in life.

An overly harsh, overly aggressive father can likewise intimidate the young boy to the point that he comes to feel "masculinity, in contrast with the gentleness and kindness of femininity, is brutal and horrible".³⁶

The condition of a weak or absent father coupled with an overly-aggressive mother is cited as "typical" by many writers. In my previous study of the Homosexual Personality,³⁷ I found this family constellation to be quite common in the homosexuals I interviewed at that time. However, my informal survey was quite unscientific with no corresponding control group.

Freud's Oedipal complex as explanation of homosexual development has been called into question. One glaring discrepancy is its male exclusivity. Although Freud does speak of an Electra complex for girls, the fact is that the young girl is just as dependent, as is the young boy, upon Mother for security and pleasure. This led me in 1959 to postulate the existence of a Homo-Oedipal complex, successful resolvment of which would lead to a basic bisexuality.³⁸ Expression of this, of course, is controlled and influenced by the prevailing factors of morality.

B. JUNGIAN APPROACH

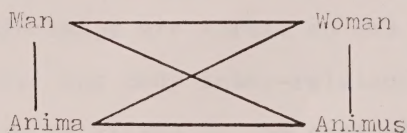
Whereas Freudian theory tends to reductionist, Jung's attention was directed inward and forward: inward to the depths of the individual soul and the collective unconscious and forward to the goal of wholeness and individuation.

A basic tenet of Jungian thought is recognition of the complementary opposites within each person. Masculine and feminine principles exist within each individual. Man, with his overt masculine Persona, develops the feminine soul (Anima) within. This is a given - to be recognized, accepted and dealt with if the individual is to grow toward wholeness in himself and toward healthy relationship with others. The same is true to the Shadow figure within: that same sex archetypal constellation of the dark hidden elements of one's personality.

Jung, in analyzing marriage as a psychological relationship, uses the image of "the container and the contained".³⁹ Opposites attract and missing pieces of one's personality seem to be filled by the loved one in a wholeness of relationship. However, perception of the missing elements of one's personality as existing in the other is usually a projection of felt need from within and become hooked on the other person. As long as those elements are sapped from the other person rather than developed within, there is a relationship of symbiosis and dependency. Relationships, based on compensation,

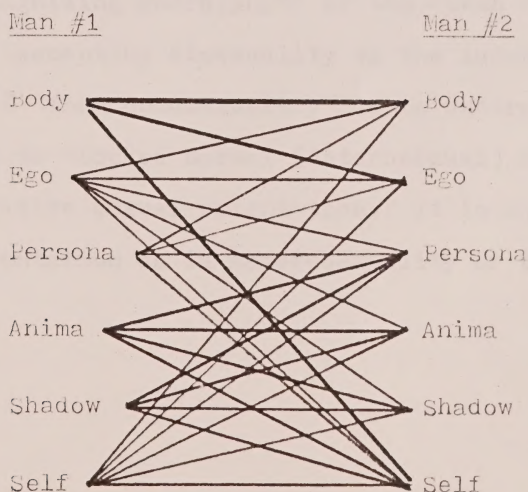
are natural and good if used constructively rather than pathologically. But the ideal, as raised by Jung, is a relationship of whole persons interacting with others.

In conventional marriage there are at least four parties interacting with each other: the man, the woman, his Anima, her Animus. The possibility of interaction are thus:



Six basic relationships in the "marriage quaternio"!⁴⁰

I propose to extend Jung's theory to include other aspects of the Psyche and to consider its application to homosexual relationships:



Leaving aside the intra-psychic dynamics and considering only the interpersonal dynamics, we see the possibility of thirty basic interpsychic relationships. Add to this the inevitable internal changes that do go on due to intra-psychic reaction and functioning, and we have an infinite number possible relationships: relationships involving the whole gamut of emotion: fear, eros, hate, anger, tenderness, affection. When the dynamics of the complicated relationships are worked on and through, Self relates more fully to Self. Any Body inter-relatedness (ie. sex or aggression) needs to be viewed in the context of the whole relationship with its multitude of relationships within. This type of analysis helps explain the sado-masocism of some homosexual relationships. The inner dynamics of Shadow and Anima obviously manifest themselves in "the leather scene". This dynamic also accounts for some of the "macho/chicken" relationships observed.

By recognizing Androgyny⁴¹ as the given human sexual condition and by accepting bisexuality as the latent possibility of each person,⁴² then homosexuality can be understood, not as a perversion due to blocked normal (heterosexual) development, but as an alternative sexual orientation. It is as much a given and accepted orientation as is heterosexuality or bisexuality.

IV. PASTORAL CARE

Historically, the anti-homosexual bias that permeates society can be traced to the moral teachings of church and synagogue and the pastoral advice extended or withheld. As church leaders we have a special responsibility to help correct the damage already done and to help work for understanding, tolerance, affirmation and support.

At the very least, we should not continue to perpetuate the attitude that homosexuality per se is a thing against nature: a sin in and of itself. The popular neo-Evangelical school of "Nouthetic Counseling" does just that. On how to counsel persons involved in homosexuality, Jay Adams advises: "Treat it as a sin!"⁴³ Of course there is sin involved in homosexuality - just as there can be sin involved in the expression of hetero- or bi-sexuality. But to so chastise and put down a person who comes to you for counseling is just plain cruel.

If you use the 10-11% of any social grouping as the proportion of those practicing homosexuality (and there is some evidence to suggest an even higher percentage among active church members and clergy), then consider your own congregation. In terms of pastoral concern we have no right to ignore or to put down that large a minority (— consider even the one sheep of the one hundred who deviates from the normal path).

Specifically, I would advise pastors and lay leaders:

1. Examine your own sexuality. Confront the Anima or Animus within. Recognize the power and drive of the Shadow within. Raise those elements to consciousness. There will be less chance of being taken over by their demonic power and distorting objectivity by a homophobic seizure.

2. Educate yourself. Read, (see Bibliography), and get the facts. Listen to what homosexuals are saying, share your ideas and feelings with other concerned individuals.

3. Reconsider your theological basis. Beware of proof-texting out of context. Consider the injunctions against homosexual behavior in light of the then existing cultural and historic situation, religious needs, and personal biases of the writers.

4. In study classes: be prepared, should the topic arise, to deal competently with the issue.

5. In worship leadership: realize the effect of moralistic preaching or praying.

6. In the wider church: homosexuality is an emotional issue. Questions of ordination of the avowed homosexual, inclusion of the Metropolitan Community Church in the local council of churches, use of church property for meetings by a Gay group -- these are all opportunities to deal responsibly with the issue of homosexuality.

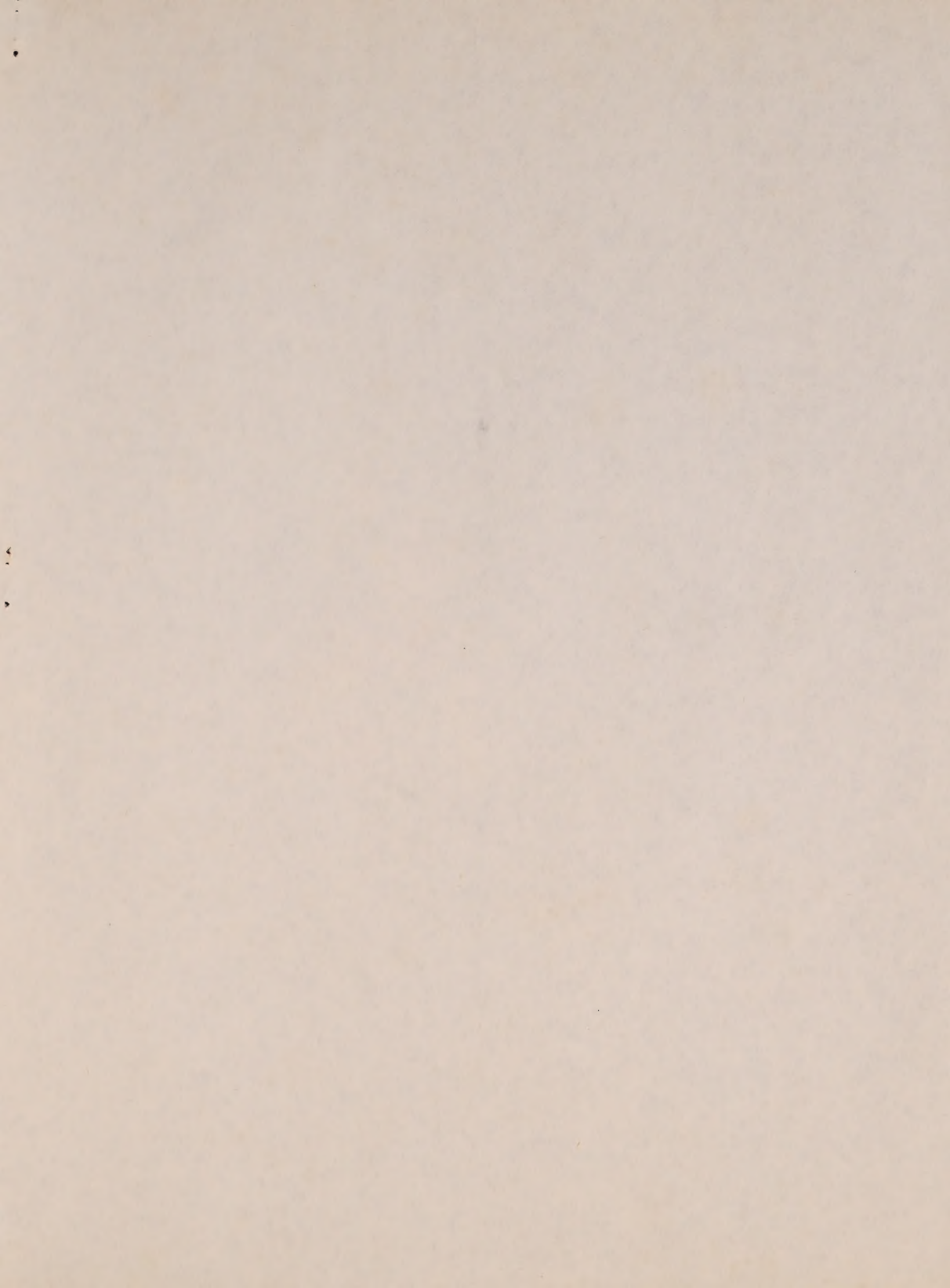
One word of warning: this is a highly controversial issue, a subject generating high degrees of feeling and opinions. To come out as a supporter of homosexuality as an alternative sexual orientation (or even to take a neutral position) is to be open to all sorts of implications, charges and gossip. Who knows - you might even be called a friend of publicans and sinners!

FOOT NOTES

1. Berg, Charles and Allen, Clifford: The Problem of Homosexuality, p.30
2. Richard, Len and Noguera, Gary: The Gay Liberation Book, p.86
3. Ibid, p.81
4. Ibid
5. Berg and Allen, p.43
6. Perry, Troy: The Lord Is My Shepherd and He Knows I'm Gay
7. Wysor, Bettie, The Lesbian Myth
8. Richard and Noguera, p.42-43
9. Ibid, p.43
10. Ibid, p.48
11. Ibid,
12. Weinberg, George: Society and the Healthy Homosexual, p.54
13. Berg and Allen, p.43
14. Richard and Noguera, p.44
15. Weinberg, p.52
16. Tripp, C.A. The Homosexual Matrix, p.45
17. Weinberg, p.51
18. Wysor, p.22
19. Tripp, p.236
20. Ibid
21. Brown, Howard: Familiar Faces, Hidden Lives
22. Gilbert, Joseph in T.V. interview
23. Friedman, Alfred etal "Comprehensive Textbook", p.760
24. Berg and Allen, p.127
25. Westwood, Gordon, Society and the Homosexual, p.58
26. Friedman, p.757
27. quoted in Wysor, p.186f.
28. Weinberg, p.229
29. Ibid
30. Brown...~~40~~, p.230
31. Weinberg, p.232
32. Tripp, p.73
33. Ibid
34. Ibid, p.77
35. Ibid, p.78
36. Berg and Allen, p.48
37. 1959, unpublished
38. Ibid

39. Jung, Carl: The Development of Personality, p.170
40. Singer, June: Boundries of the Soul, p.242
41. Singer, June: Androgyny
42. Freud, Sigmuid, Three Essays on the Theory of Sexuality, p.10 and
foot note p.10-13
43. Adams, Jay: The Christian Counselor's Manual, p.403

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The Fund For Human Dignity, Inc.

THE HOWARD BROWN MEMORIAL FUND

80 Fifth Avenue • New York, New York 10011 • (212) 741-5819

April, 1979

Dear Friend,

I am pleased to tell you that after four years of planning, The Fund For Human Dignity, The Howard Brown Memorial Fund, is now prepared to begin its work as an educational foundation serving the gay and non-gay communities. As a member of the National Gay Task Force, I know you will be interested in the Fund's exciting plans and will want to support us in our efforts.

The goal of the Fund is to establish a comprehensive educational effort to further the gay civil rights movement. The recent successful campaigns in California and Seattle have shown what education can do. Over and over again, documentation, statistics, and other information were required in these campaigns. Clearly the fundamental problem that must be attacked is ignorance.

Consistent with our educational goals, the Fund helped support the "Week of Dialogue" with Parents, Families, and Friends in the Fall of 1978, and with the Media this Spring. Included are two of the pamphlets used in the program last Fall which give you an idea of the quality of materials the Fund will develop in the future.

Possible topics for the Fund's next series of pamphlets can include: Gay Issues in Psychiatry and Psychology, Gay Parents and Custody Issues, Gay Issues in Secondary Education, Gay Issues and Trade Unions, and Feminism and the Gay Rights Movement, to name just a few. Also, currently under discussion are such projects as education through advertising; commissioned works on Homosexual Studies (like the lesbian resource book, Our Right to Love, produced recently by NGTF); providing reference materials to local libraries, and the establishment of a permanent reference center.

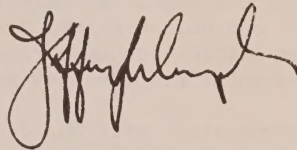
Indeed, the important work that The Fund For Human Dignity should do and can do is almost limitless. With our educational efforts we can complement the political work of organizations such as NGTF. And more important, we can lay the educational foundations for political efforts in the future.

Your support is crucial if we are to continue and expand the scope of our work. I am encouraged by the success we have already had in attracting foundation grants, but not being a membership organization, we also depend upon individual contributions. Therefore, as a member of NGTF who has already expressed your interest and concern for the civil rights of gay men and lesbian women, The Fund For Human Dignity is directing its first appeal for assistance to you. Please help us by making a generous contribution. As a non-profit organization all contributions are tax deductible.

As the Fund For Human Dignity continues to grow and expand the scope of its projects, we will be sure to keep you informed of our progress. The Board of Directors of the Fund takes great pride both in our efforts to date and in the loyal support that we continue to receive from the membership of the National Gay Task Force. If you have any questions or suggestions, please drop me a note, or call Bob Herrick, staff liaison for the Fund, at (212) 741-5819.

Thank you for your support.

Sincerely,

A handwritten signature in black ink, appearing to read 'Jeffrey L. Carples', written in a cursive style.

Jeffrey L. Carples
Chair
Board of Directors

P.S. Some of you may have already contributed to the educational work of the Fund For Human Dignity as a result of an earlier letter. I wish to thank those of you who were so helpful and generous at that time.

THE CAMBRIDGE DRIVE BAPTIST CHURCH AND THE HOMOSEXUAL

by *The Rev. Howard H. Bess*

In a 1976 interview, then presidential candidate Jimmy Carter was asked about his opinions about homosexuality. He responded, "The issue of homosexuality always makes me nervous." The interviewer asked if this response was for political reasons. Carter continued "No, it's more complicated than that. It's political, it's moral, and it's strange territory for me." That it is "strange territory" is the most important factor in the nervous response which we almost all make.

There are possibly as many as 20 million American homosexuals. As many as 20,000 homosexuals reside here in the Santa Barbara area. They are in the searchlight of attention. They await some kind of meaningful response from the Christian churches. As human beings created in the image of God, they deserve a response...our response...and quickly. The first step is to make the "strange territory" a familiar one.

THE CHURCH'S LIMITATIONS

The church has certain limitations in addressing the homosexual that we should recognize right from the start. The first limitation is a distinct asset but carries with it a great responsibility. That first limitation is that the church is a church. We are not a counseling center nor a research center. We should be well informed. The church ought to listen carefully to the trained clinician and the researcher. The church ought to listen to the homosexual. It is only as well informed people that the church will understand its role and play it best. It is then that the church can speak our own peculiar understanding of life and live it thoughtfully. The church as the church is Christ's presence and God's voice. We should accept our limited calling and exercise our peculiar powers.

The church's second limitation is our public image. That image has been sometimes assigned by the community and sometimes earned by our actions. We are seen typically as the guardian of the conscience, the bastion of morality, the paragon of moral virtue. Whatever we may be in fact, that is the public expectation. Along with this the community expects the church to denounce the sins of every wicked and adulterous generation. With this expectation how can someone, who has been dismissed as a "sexual deviant," go to the church with his or her problem? The gay person's image of the church has been set. The homosexual is fearful of being judged and condemned; the gay person feels no assurance of receiving assistance, understanding, acceptance, and absolution.

Consequently, the homosexual runs from the church rather than to it. (Recent statistics by sex researchers confirm that this is what is happening.) Despite a tremendous need for what the Gospel offers, the homosexual cannot tolerate the risk of the personal rejection of the church. Is it any wonder that the spiritually sensitive homosexual is driven to start his own church?

The next limitation of the church is usually self-imposed. The church falls into the trap of dealing with symptoms rather than causes, with "sins" rather than "sinners," with actions rather than actors. People do not need threats and condemnation; they need forgiveness, healing, and acceptance. The church will be severely handicapped in relating with homosexuals as long as we are hung up on "actions" rather than caring for people.

THE ROLE OF THE CHURCH

Accepting our limitations, the church has enormous power in the roles that are ours and ours alone. We need to exercise what is ours.

As Baptists we have argued consistently for the "priesthood of all believers." This has many ramifications, but central to the belief is that

we all have the power and responsibility to communicate grace and forgiveness in the name of Jesus Christ. This is our first role toward all people, including homosexuals. The homosexuals, whom I have known, are notoriously guilt ridden. The source of those guilt feelings, and whether or not that guilt is neurotic, makes little difference. The homosexual, like everyone else, needs someone to say, with authority, "your sins are forgiven, your guilt is removed!" The homosexual needs to know with absolute assurance that, when he comes to the church as a congregation of priests, he will hear the authoritative declaration "your sins are forgiven, your guilt is removed!"

There is no in-between. Either the church will communicate grace, or it will communicate condemnation. Given our public image, silence is not neutrality; it is condemnation.

There is no other group, body, institution, or organization in our society which has been assigned this role of communicating grace. Either we will fill this priestly function of mediating grace and forgiveness, or grace and forgiveness will not be available. To be more particular, the homosexual seeking relief from his guilt will not find grace unless we speak it clearly and unequivocally.

The church's second unique role is that of prophet. As prophet, we are to communicate the whole Word of God. That includes the very clearest Christian and Biblical understanding of the homosexual phenomenon. The Bible has its own way of looking at things. It is not written from a psychological or sociological point of view. It knows nothing of neurosis or psychosis. In fact, some of the Bible's greatest prophets would today be dismissed as emotionally disturbed or fanatics. Never-the-less, they spoke the mind and will of God. The Bible reveals the mind and will of God, and the church is to communicate that mind and that will.

The church as prophet does not speak from research as a psychologist, a sociologist, or a biologist. We speak by faith out of our very best understanding of The Faith. The church does not offer an opinion. Rather, we declare the Word of God.

The third role of the church is that of pastor. As the "body of Christ" this term "pastor" is rightfully applied to the whole church and not just to the trained clergyman. The role of pastor is to feed, to protect, and to provide special care according to need. Every member of the flock needs "pastoring." One fact which the church should recognize is that homosexuals are a part of the flock. They are not intruders; they are not wolves or even goats; they are sheep just like the rest of the flock. They, like all the rest of the flock, are imperfect, have problems, and miss the mark of God's calling.

When one clergyman assured me that there were no homosexuals in his congregation, he was assuring me that he does not know his congregation, because the homosexual is indeed in the church. They may be hiding in painful marriages or be known as "confirmed bachelors" or "maiden unclaimed blessings," but they are there.

The church as pastor receives the homosexual graciously, listens sympathetically, and supports compassionately. On a continuing basis, the church offers friendship, interest, concern, and protection. Above all the church gives assurance that the homosexual is loved by God and is a part of the flock, not a condemned or merely tolerated alien. The church is called to create, maintain, and protect an environment in which imperfect people of all kinds can change, overcome, and grow. This must be true for the homosexual just as it is for anybody else.

MY OWN PRESENT BEST UNDERSTANDING OF HOMOSEXUALITY

Earlier, I made it plain that the church is the church with a particular perspective and understanding of life, but that does not excuse us from being well informed and knowledgeable about other points of view, especially when other points of view impinge upon the convictions and understandings of the church. Over the past few years I have made a conscientious effort to become a well-informed person. I have talked with homosexual persons about their sexuality on every occasion made available to me. I have talked to other ministers, psychologists, and psychiatrists. I have read widely. The attached bibliography represents a great variety of points of view. I have listed only books which I have personally read. I will continue to read on the subject. I will continue to learn all that I can. I do not believe that I should wait to state "my own present best understanding."

The first question is "who is a homosexual." There are two points of view about how to define and identify a homosexual. One is a psychological point of view; the other is a sociological point of view. The psychological point of view holds that a homosexual is a person whose sexually erotic feelings are triggered and aroused by a person of the same sex. Since these feelings are completely involuntary, homosexuality is never a matter of choice. Homosexuality cannot be promoted. Someone cannot be recruited into being homosexual. For those who are homosexual, their sexuality is a given. Period.

The sociological point of view holds that a homosexual is a person who engages in sexual activities with a person of the same sex. Thus a person may choose to be a homosexual. Some people can be recruited into homosexuality.

I choose the psychological interpretation. Thus we have a Father John McNeil, author of The Church and the Homosexual and a Roman Catholic priest, who acknowledges that he is homosexual even though he lives under a vow of celibacy. We find many married men and women who marry largely out of social pressure,

father and bear children, yet who are thoroughly homosexual on a feeling level. Most people who are identified as "bisexual" are actually homosexuals who for some reason other than sexual feelings participate in heterosexual acts. This is the point of view that is most consistent with my conviction that Christian faith deals primarily with persons and only in a very secondary way deals with their acts.

The next question is the relationship of genes and hormones to homosexuality. It is common in the gay community to say that homosexuality is rooted in inherited genes and hormones. In a recent letter to Ann Landers, a homosexual wrote, "We were victimized by a mix-up of genes, hormones, and chromosomes." Ann disagreed.

The theory that homosexuality is genetic is a cruel hoax. Daniel Cappon in his book, Toward an Understanding of Homosexuality, says "This theory has been completely demolished by the work of Pare, Barr, and the author's own work." He concludes:

Thus genetically, as determined by studies of the sex genes and nuclear or chromosomal sexing of body cells, male and female sex deviates, homosexual or otherwise, have normal patterns. The male is a genetic male and the female is a genetic female.

C.A. Tripp in his book, The Homosexual Matrix, reports the extensive studies made of hormones and their effect on sexuality. The emphatic conclusions were that hormones effect the intensity of sexual drives, but have no effect on the direction of those sexual drives.

What then are the roots of homosexuality? Ann Landers in responding to the letter quoted above, gave what is the most prevalent opinion held by professional researchers and clinicians. She said, "the experts whose opinions I respect say homosexuals are psychologically programmed at a very early age by the interaction they have (or do not have) with either one parent or both."

Massive research continues. There is no definitive answer of how this phenomenon occurs. The story is told that Thomas Edison had completed another unsuccessful experiment when his research assistant complained that they had now run 400 experiments on the same project without learning anything. Edison was not deterred and replied that indeed they had learned something. They had learned 400 things that did not work. That is something of the state of research on the roots of homosexuality. We know it is not caused by experiences in boy's schools, girls schools, military service, or imprisonment. It is not caused per se by divorce or a one parent home. We know homosexuals are just as intelligent as heterosexuals. The "effeminate" looking man and the "masculine" looking woman bears no relevance to homosexuality. Homosexual men play football, baseball, basketball, hunt, and fish. Lesbians cook, sew, wear make-up, and enjoy pretty clothes. Homosexuals are lawyers, doctors, ministers, soldiers, policemen, and carpenters.

Research will continue and the wise person will keep an open mind, being very careful to avoid a judging attitude. This does not keep us from stating that at present the overwhelming opinion is that the roots will be found in early childhood development.

Anyone who reads on the homosexual topic will run into the idea that there is a sexual continuum with heterosexuality on one end and homosexuality on the other. The theory is that no one is completely homosexual and no one is completely heterosexual. Our sexuality becomes a matter of degree, and places everyone in the same sexual boat. The gay community has embraced this theory with vigor.

The concept comes from the Kinsey Institute for Sex Research. The Kinsey Institute has done the most extensive research into homosexuality that has been done. Their report on homosexuality published in 1978 is a massive presentation

of data. Kinsey was a sociologist, and the institute that bears his name remains heavily committed to the study of behavior rather than to psychological orientation. From reading the research, I find the approach to the research to be flawed and the conclusions to be unwarranted. My opinion is widespread. It is a classic example of the questions asked, rather than the answers given, determining the conclusions.

To summarize, it is my present best understanding (1) that a homosexual is a person whose sexually erotic feelings are triggered and aroused by a person of the same sex, (2) that a person's sexual orientation is never chosen, but is a given, (3) that the phenomenon is rooted in early childhood development, and (4) that the phenomenon involves problems in one or more of the following: the mother-child relationship, the parent of the same sex-child relationship, the parent of the opposite sex-child relationship, the parent of the opposite sex-child relationship, and trauma directly or indirectly related to sexuality.

Another often raised question is "is homosexuality a treatable condition?" Typically the question means "can a homosexual become a heterosexual?" A psychologist friend of mine claims he has files on over 200 clients who were homosexual and who are now fully functioning heterosexuals. Minister friends tell me of "marvelously transformed" homosexuals who are now fully functioning heterosexuals. Daniel Cappon, author and practicing psychiatrist says that he wants "to leave no doubt that homosexuality is curable. It is, in fact, as curable, remediable, and ameliorable as the patient wishes."

In my own mind there is no doubt that the highly motivated homosexual can with skilled help become a thorough heterosexual, emotionally and functionally. I am certainly skeptical about some of the reported "cures," especially those that involve only one transforming experience, be that in a religious or a non-religious setting. However, there are enough documented

case histories, reported by responsible people, to convince me that homosexuality is a treatable condition.

The topic of treatment, however, cannot stop here. Treatment is a long process and extremely expensive. When the number of homosexuals is as great as it apparently is, and when treatment is unavailable for the masses because of time and money, it is absolute tyranny for a society to demand that homosexuals change their sexual expression to be acceptable citizens.

In 1973 the American Psychiatric Association voted to remove homosexuality from its official list of mental disorders. This has been misunderstood by almost everyone. The A.P.A.'s statement said that "homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities." At the same time the A.P.A. included under mental disorders a category called "sexual orientation disturbance." This was a category for persons whose "sexual interests are directed primarily toward people of the same sex and who are either disturbed by, in conflict with, or wish to change their sexual orientation." By the standards of the psychiatric profession, the A.P.A. was saying that it was unfair to diagnose homosexuals as being psychologically maladjusted if (1) they were not bothering others and were staying out of trouble with the law, (2) they were capable of earning an independent living, and (3) they were capable of forming meaningful relationships with other persons.

By the standards of their profession, the A.P.A. was entirely correct in their decision. Sickness by category ought to be rejected.

HOMOSEXUALITY, THE BIBLE, AND CHRISTIAN FAITH

You have now heard a summary of my own best understanding of homosexuality from the view of psychology and sociology, but what does the Bible and our Christian Faith say to us?

First, what does the Bible itself say about homosexuality? There is no word in the Hebrew Old Testament or the Greek New Testament that can be translated "homosexual" or "homosexuality." However, there are nine Bible references which with some clarity describe homosexual acts, i.e. overt sexual relationships between men. There is no reference at all to sexual acts between women. Let me review these passages briefly.

Four of these passages (Deuteronomy 23:17, I Kings 14:24, I Kings 22:46, and II Kings 23:7) forbid both male and female prostitution in pagan temples. Jews, in other words, were warned against selling themselves sexually for pagan religious ceremonies. A male prostitute performed sexual acts with another male, a clear homosexual involvement. To be fair, male prostitution is no more a commentary about homosexuality than female prostitution is a commentary on heterosexuality. I find these four references to be irrelevant to our discussion.

Two of the nine passages (Leviticus 18:19-23 and Leviticus 20:10-16) are a part of the Holiness Code. These two passages are very explicit prohibitions of homosexual acts. The clarity of the prohibitions make them unavoidable. However, these passages also prohibit (1) the eating of raw meat, (2) the planting of two different kinds of seeds in the same field, (3) the wearing of garments with two different kinds of yarn, (4) being tattooed, (5) adultery, and (6) sexual intercourse during a woman's menstrual period. These other prohibitions cannot be explained away as strictly cultural without permitting the same cultural interpretation of homosexuality.

In the New Testament there are no references to homosexual acts in the Gospels. There are three references in the New Testament (Romans 1:26-2:1, I Corinthians 6:9-11, and Jude 7). In the Romans passage the context is Paul's attempt to bring the whole human race to accountability before God, to show

that "all have sinned and come short of the glory of God." In verses 26-28 male homosexual acts are pointedly condemned. However, here, as in the Holiness Code, the homosexual acts are a part of a list of unacceptable behaviors. Further, homosexual acts or the other acts on the list are not what is made the basic issue. The real issue is that "They exchanged the truth about God for a lie and worshiped and served the creature rather than the creator," and that "they did not see fit to acknowledge God."

Chapter 2, verse 1, caps the discussion, and all judges of homosexuals should hear, "Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things."

In the I Corinthians passage, specific reference is made to "sexual perverts." It is one sin in a list which includes adulterers, thieves, the greedy, and drunkards. The I Timothy passage (1:10) makes specific reference to "sodomites." Again it is one in a list of actions contrary to the will of God.

Because of widespread misunderstanding I need to comment about a particular passage that does not say anything about homosexuality. I refer to Genesis 19 and the story of the destruction of Sodom and Gomorah. There is no reference to homosexuality in the passage. The sexual allusions are a side issue to the passage, and in fact, they involve angels not men. The destruction of Sodom and Gomorah because of sin is undeniable. But what are the sins? If we read the passage and then allow Scripture to interpret Scripture we find that the sins of Sodom and Gomorah were (1) inhospitality (Luke 10:10-13) and (2) failure to care for the poor (Exekial 16:49-50).

For a more detailed exegesis of the Bible material, John McNeil does the best job I have seen in his book The Church and the Homosexual.

From the Bible material certain conclusions are apparent to me. (1) The Bible does not speak a single word about homosexuality as a sexual orientation. It only speaks of homosexual acts in a very few places, and then only as a part of some larger discussion. (2) There is enough said to establish homosexual acts as being contrary to the will of God. (3) Homosexuality is not a "special sin" in any sense. (4) The same standards of grace apply to homosexuals as any other garden variety of imperfect human being.

Christian Faith always takes us further than the Bible passages. The discipline of theology spreads out to the search for the full implication of our relationship to God in Jesus Christ.

There are certain themes that run throughout the Hebrew-Christian tradition, through both Old and New Testaments. Central to these themes are (1) the Law (the will of God), (2) sin, and (3) salvation. The law of God is unchanging and unrelenting. The ten commandments march through history challenged but never defeated, interpreted but never conditioned. The two great commandments, the love of God and the love of neighbor, confront every generation. Jesus reinterpreted the will of God, but he made it plain that the law of God never changed, not even a dot.

The American Psychiatric Association, the Kinsey Institute, secular researchers and philosophers, examine and interpret in the light of current practice and norms. The Christian theologian measures against the law of God even though 99% of the population might have a different opinion. The law of God has never won any popularity polls. The Holiness Code says plainly "you shall not lie with a male as with a woman." This command is reinforced by New Testament references. I see nothing in culture, past or present, which would alter or condition this.

Another overpowering truth is that God made human beings as male and female. They were given to one another. Simple thoughtful observation says that men and women were made to relate sexually to one another. The sexual standard of creation is heterosexual. Homosexuality is a violation of that standard.

The revealed, written, spoken law of God and the natural law of creation converge and agree. Homosexuality misses the mark of the will of God.

The second prevailing theme is sin. The Greek New Testament word which is translated "sin," means a missing of the mark, the mark being the perfect will of God. Paul's conclusion is that "all have sinned and fall short..." and when Jesus suggested that the one without fault should "throw the first stone," no one threw. We all sin and are sinners. We all miss the mark, habitually.

Many attempts have been made to sort out the varying seriousness and consequences of sin. We hear of the "seven deadly sins," venial, cardinal, and mortal sins, original sin, the sin of Adam, sin unto death, and sin not unto death. All of these expressions mean we cannot look at the "missing of the mark," as a monolithic reality. Sin involves everything which "misses the mark." It includes all illness from the common cold to cancer. It includes birth defects, polio, broken legs, murder, war, adultery, failure to worship God, neglect of the poor, inhospitality, child beating, rape, gossip, hunger, and I could go on and on.

In this discussion, I am especially concerned about "the sin of Adam" or "original sin." This teaching of the Bible and Christian theology says that the roots of all sin reach back to the very beginning of humanity. Because Adam and Eve Sinned, Cain and Abel were reared by imperfect parents...sinners.

Cain not only killed Abel, he became an imperfect parent in his own right. My parents were raised by imperfect parents and became my imperfect parents, and I became an imperfect parent to my three children. Imperfection (sin) has spread not only through the family structure, but through all of the structures of society, government, businesses, schools, organizations, and informal relationships of every kind. Because of these realities, my children inevitably became sinners, not because of their conception, but from the time of their conception. The sin of Adam is that pervasive. Thus we did not first choose to be sinners, rather we, everyone of us, were the victims of original sin.

To be specific, the homosexual person is the victim of a specific imperfection, which is imbedded in early childhood, which he/she did not choose. This is true no matter what is found to be the specific roots of this particular sexual phenomenon. The person who is homosexual by emotional structure is a victim of original sin.

When sin is discussed, the question of responsibility is always close behind. Not a one of you would tell a boy with a badly deformed leg, "run or I won't accept you!" It is just as foolish to tell a homosexual "be heterosexual or I won't accept you!"

In John 9 is the report of a man born blind, who was brought to the attention of Jesus. The disciples asked him "who sinned, this man or his parents?" Jesus answered "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him." In this situation Jesus rejected the question of who was responsible as being irrelevant. Jesus wanted to move on to solutions.

When we understand the nature of homosexuality, we see a flaw, a malfunction, a sinner. We see someone who is so very plainly a victim. It makes no sense to ask questions of responsibility, other than to ask about OUR responsibility in being a part of the solution. The only appropriate question is the question of wholeness, salvation.....solutions.

In Christian Faith, what is salvation for the homosexual person? In a general way the answer for the homosexual is the same as for the rest of us. The answer is always "in Christ." "There is therefore now no condemnation for those who are in Christ Jesus." "If any person is in Christ Jesus, he is a new creation, the old has passed away, the new has come." If the church is the body of Christ, being in the church is a part of the experience of being in Christ.

If, as I have concluded, homosexual acts are not some special category of sin, no different from other violations of the will of God, and if homosexuals are to be seen as victims of a condition not of their own will, and if their salvation is "in Christ," acceptance by the church is an imperative. In fact willful rejection of the homosexual by the church will be the basis of the church's own judgment by God, just as surely as inhospitality brought about the destruction of Sodom and Gomorah.

For the homosexual, does being a Christian mean a pursuing of heterosexuality? A "yes" answer to that question is a great temptation, which must be avoided at all costs. The pursuit of the Christian is wholeness in Jesus Christ. The imperatives of the Faith are "to love God" and "to love your neighbor." To make an imperative for the homosexual to become heterosexual is simply a rebirth of legalism. "Stop being homosexual" is soon followed by "stop smoking," "stop drinking," "lose weight," "stop being angry," "stop, stop, stop, stop!"

The decision about what the homosexual should do about his/her sexuality belongs to the individual. The best decision will be made in a gracious, non-condemning, loving setting...in Christ.

There are very few heterosexuals who are satisfied with their own sexual adjustment and experience. What the Christian heterosexual does about his/her sexuality is a very personal decision. Change must be a hope extended, not a condition demanded.

If the homosexual person chooses to pursue heterosexuality, ideally three factors need to be present. (1) The high motivation for change on the part of the subject. (2) A community of believers who accept the subject without qualification, prayer for him/her faithfully, communicate the Lord's grace clearly, and provide a spiritual context for healing and growth. (3) Intensive psychotherapy with a competent therapist who is sympathetic to the spiritual dimensions of life.

In all probability, the process will take months, possibly years, be quite expensive, and be emotionally disturbing and painful.

If the homosexual person chooses to act out his/her homosexuality, the same framework which applies to Christian heterosexual relationships ought to be adopted by the homosexual. Some of these considerations are (1) a committed relationship, (2) "agape" love, and (3) an attitude in which sexuality is treasured and not flaunted.

A third choice is possible for some few. I refer to the choice of celibacy. It is a difficult choice for those who are emotionally heterosexual and no less difficult for the homosexual. This alternative must never be demanded, but it is a possible choice by some.

THE CHURCH'S MINISTRY TO THE HOMOSEXUAL

Given an increasingly clearer picture of the homosexual, what shall the church do? Silence and inaction is not an acceptable choice. Christ stated his own mission in the words of the prophet Isaiah.

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

Homosexual persons are harrassed by the police, denied jobs, blackmailed, beaten, raped, rejected, and condemned because of their sexual orientation. I suspect they are the most oppressed people in our society today. They need to hear some good news. The church has been commissioned to be God's messenger to them.

The church ought to be their champions in society in every situation where the world's injustice harrasses them. The church ought to be their champion not to approve or bless their homosexuality, but to reclaim their dignity and to facilitate help in every area of their lives where they might feel a need. The church is to be the champion of needy people of every kind. The church ought to be the champion of the sick and the poor, not to bless sickness and poverty, but to claim the opportunity to be a part of the solution. The church's task in the simplest of terms is to be a part of the solution of the homosexual's dilemma rather than a complication of the problem.

In summary the homosexual person has some very tangible and immediate needs, which the church can supply in whole or in part.

- (1) Acceptance and the dignity that accompanies that acceptance.

Acceptance is unconditioned or it is not acceptance! Christ accepts us just as we are. In the name of Christ we accept others in the same way.

- (2) Grace Whether guilt is nuerotic or an accurate response to failure, the answer is the same. There is no answer to guilt except grace.

- (3) An understanding of life and the will of God. A sensitive, accurate interpretation of the Bible and the Faith will always be helpful. Accurate information is always more helpful than misinformation or ignorance. Truth may be disturbing, but it will never send us down a wrong path.

- (4) The power of God and the Gospel. There is no power like it and no substitute for it. The Gospel is the power of God for salvation, and salvation always means wholeness.
- (5) A community of loving relationships. Christian salvation is always an exercise in community. The church is a Christian community. We must share it.

God became man in Jesus Christ so that He might be a part of the solution. Detachment by God would have insured our condemnation. Only by embracing the homosexual will the church be a part of the solution and thwart their continued condemnation.

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All of the books listed above are available either from Howard Bess or the Goleta County Library. The Bibliography is representative of a full range of points of view.

REPORT TO THE ANNUAL CONFERENCE FROM THE TASK FORCE ON HOMOSEXUALITY

At the 1971 session of the Southwest Texas Annual Conference, lay and clerical members of the Conference authorized the establishment of a task force to study and report to the Conference Program Council and Annual Conference on homosexuality in contemporary society and the church's responsibility amid the current situation (1971 Official Journal, p. 60). The task force of nine members--four laymen and five clergymen--was named in October, 1971, by the Conference Program Council, and the report which follows is the result of the study, interviews, and deliberations of that group.

The procedure used by the task force involved assemblage of current written data regarding homosexuality, extensive systematic reading and discussion, and personal interviews with approximately 40 individuals who understand homosexuality and the needs of homosexual people from a variety of perspectives. We became increasingly conscious of the difficulty of discussing homosexuality outside the context of a more complete discussion of the full range and dynamics of human sexuality.

II. DEFINITIONS

In this paper, the term "homosexual" is used primarily as an adjective. We are concerned with homosexual people who are, as people, quite varied. They are categorized together because their sexual preference is for individuals of their same sex, a variation from the usual social expectation in our culture; yet it is a preference held by many in our society today.

Homosexuality and heterosexuality are not separate and distinct entities, and the dichotomy between heterosexuality and homosexuality is unfortunate. We believe that a more creative alternative to that separation is the understanding that human sexuality exists on a continuum between the poles of exclusive heterosexuality and exclusive homosexuality. This includes the sizeable number of persons who are or may be attracted to persons of both sexes.

Even though the data compiled by Alfred C. Kinsey of the Institute of Sex Research was published over 20 years ago, it continues to be some of the most valid and significant information available concerning the American culture. It disclosed that 50 percent of the males and 28 percent of the females studied had some kind of homosexual experience after puberty. Roughly 25 percent of the males and 10 percent of the females in the study had more than incidental homosexual experience, but could be considered predominantly heterosexual or equally heterosexual or homosexual. Sexuality should not be defined, therefore, simply in terms of exclusive heterosexuality or homosexuality; a continuum between these two is necessitated.

For the most part, this report is concerned with those individuals who for a short period of time or for a lifetime are exclusively or predominantly homosexual. For them, it becomes a way of life rather than a convenience in the absence of opportunities for heterosexual relationships such as in military and prison situations, or for rebellion or hostility, or for money.

III. BIBICAL, THEOLOGICAL, AND PHILOSOPHICAL PERSPECTIVES

Because of the scholarly research and study which has been done on the Bible, the twentieth century Christian can possess a variety of skills in textual criticism and understanding. We feel that it is therefore unfortunate, if not tragic, when Christians resort to an uncritical and literal acceptance of Biblical texts regarding homosexuality. The most authentic means of understanding the scriptural perspective on homosexuality is not to look through a concordance to ascertain and

excerpt the multiple mentions of homosexuality. Understanding does involve the study of each of these statements in its total context; but even after having done this, a Christian should not feel that he or she has a full comprehension of the Biblical perspective on homosexuality by reading and studying these brief references.

Of particular importance in understanding scriptural statements regarding homosexuality is the interpretation of them through the experiences, life-setting, and problems of a particular writer. Consideration must also be made of the purpose for which a statement was written. While particular statements will be time-caught, the values affirmed by their answers will be of significance to us. Each passage must be considered in terms of our contemporary experience and knowledge, and the entire Bible must be seen through the Gospel of Jesus Christ and the experience of the early church.

As the Reverend Dr. Robert L. Treese points out in his paper, "Homosexuality: A Contemporary View of the Biblical Perspective," the Bible shows no knowledge of homosexuality per se. When homosexuality is mentioned, it is in a particular context with no consideration of the complexity of sexuality, the possible causes for any sexual identity, or the variety of possibilities for sexual potential.

With this in mind we consider some of the scriptural passages in which statements regarding homosexuality are made. As Dr. Treese says, to identify as homosexual the "male cult prostitutes," mentioned at several points in the Old Testament (I Kings 14:22-24; 15:12; 22:46; II Kings 23:7; and Deuteronomy 23:17-18), seems to identify them incongruously as homosexual prostitutes serving a fertility cult. Dr. Treese also points out that the Hebrew word translated as "to know" in the story of Sodom and Gomorrah appears 943 times in the Old Testament; yet fewer than a dozen occasions denote coitus, and in each of those situations it refers to heterosexual coitus. Other Old Testament references (such as Isaiah 13:19, Jeremiah 49:18; 50:40) depict the sin and destruction of Sodom, but nowhere does it identify that sin explicitly with the practice of homosexuality. Therefore, it seems probable that the usual rendering of the word in translation is not faithful to the original meaning of the text. Two other mentions of homosexuality, Leviticus 18:22 and 20:13, are a part of the Levitical Holiness Code which provided the laws for maintaining spiritual, ritual, and ceremonial purity and separation from other peoples. In both of these instances, reference to homosexuality is amid a listing of grievous sins. Even though homosexual acts appear in a listing of offenses attributed to Egypt and Canaan, research has not indicated that homosexual practices were customary in either of the nations. That the laws were aimed at homosexual acts as the typical ethos of heathenism which Israel must renounce indicates that homosexual acts were proscribed as an indication of idolatry. But the mandate for the Christian is to live under a Gospel that requires more of an individual than rigid obedience to laws as the criterion for honoring God and living in relationship with neighbor. As Dr. Treese comments,

To accept Leviticus 20:13 (that those guilty of homosexual acts should be put to death) and to reject, for example, Leviticus 20:25 ("You shall therefore make a distinction between the clean beast and the unclean"), or Leviticus 20:27 ("A man or woman who is a medium or a wizard shall be put to death, they shall be stoned with stones."), is inconsistency of the rankest sort....

The Gospels made no mention of homosexuality; New Testament references are found in Paul's writings (Romans 1:26-27, I Corinthians 6:9-10, and I Timothy 1:9-10). In the Romans passage, Paul is concerned with sin as it is exemplified by specific acts that are contrary to the Creator's purposes. Paul is concerned with concrete libidinous acts without regard for the predisposition to homosexuality or constitutional homosexuality. Even though it would not have been appropriate for Paul to have been concerned with the reality of the condition of homosexuality at this point, the common interpretation of this passage is that homosexual persons have been abandoned by God (unless they become heterosexuals). This simply is not consistent

with Paul's purpose in the passage. Paul's intention in the cited passage is not understood in the full context of the first three chapters. He is not making a case for separating men according to their special sins or sinlessness. In Romans 3:23-24, Paul indicates that "since all have sinned and fallen short of the glory of God, they are justified by his grace as a gift." In the diversity of man's brokenness, God continues to love man and give them new possibility.

In I Corinthians 6:9-10, Paul includes homosexual acts in a catalogue of unrighteous practices which deny the kingdom of God to persons guilty of such offenses. Again, the full impact of Paul's intention comes in his insistence that no man is qualified by his righteousness or disqualified by his unrighteousness to "inherit the kingdom of God." For Paul, the gift of inheriting the kingdom of God is always a gift of unearned grace and mercy that is extended to all persons despite the nature or extent of their brokenness.

The catalogue of sinners listed in I Timothy 1:9-10 would also be subject to the same considerations in conjunction with the weight and intensity of the whole New Testament message.

Each of these Old and New Testament passages has been used for generations to define what was seen as the outright Biblical rejection of homosexuality and homosexual persons. While this brief review is in no fashion an effort to "explain away" all of the scriptural injunctions against homosexual activity, it is intended to make essential the restudy of scriptural accounts in light of responsible textual critical methods. We firmly believe that the weight of the Gospel is not in terms of rejection of any person, but in terms of divine acceptance of every person.

The scriptures are essential in our discovery of new and faithful understandings of homosexuality. It is basic, however, that we make the distinction between values that were established at a particular period because of the historical circumstances which created them and values which are valid independently of time and place. We believe that many of these latter values are described in scripture outside the specific references to homosexuality.

Both the Old and New Testaments call human beings into relationship with each other, and these relationships are described in a number of ways: caring, self-sacrificing, loving, creative. In the Genesis Story of Creation, we are told that "male and female He (God) created them" (Genesis 1:27). It is unfortunate that we have equated this biological, and perhaps psychological differentiation with essential being. Carlyle Marney has stated in his paper, "The Christian Community and the Homosexual," that

Biblical anthropology begins by seeing both sexes in one--Adam. Sex difference is not a duality--it is a bi-polarity--each specimen. There is a 'prior state' in which male and female are present in one. Every-one is 'homosexual' in that he participates (incorporates) in each other.

Primary in our creation is not our sexual identity but our universal creatureliness in God. We can love and accept each other not because we deserve reciprocal affection but because we know ourselves to be loved by the same God. Throughout the scriptures man is defined in relationship to man irrespective of biological differentiation. Man's essential nature and his essential relationship to God in the eschatological sense are not determined by sex differentiation. From this perspective the homosexual person is identified basically as a child of God of worth and significance who exists in relationship with his or her Creator and with other human beings and who can receive the created gift of sexuality as expressive and fulfilling. This seems to be a far more responsible understanding of the scriptures than the sometimes rather tortured interpretations that are based on disconnected segments of scriptural texts.

The arguments of natural order and natural law have always surrounded any concern about homosexuality. Basic to this argument is the premise of a universal pattern of action that is applicable to all men everywhere; participation in this pattern is required by human nature itself for its completion. In application to

sexuality, this usually implies the naturalness and orderliness of heterosexuality and the unnaturalness and disharmony of homosexuality.

We believe that there is a fallacy in this basic assumption of an unalterable, irreversible, and irrecoverable natural order of sexuality. Some physiological data regarding sexuality--such as the disparity between male and female sexual arousal, recurring achievement of orgasm, and post-orgasmic relaxation--is not conducive to a narrow natural ordering for heterosexuality. If the criterion of procreation is used in judging the unnaturalness of homosexuality, this would stand counter to the Protestant understanding of the goodness of sexuality in non-procreative expressions including not only contraception and family planning, but also definitions of life-long sexuality irrespective of the possibility of reproduction. There are also complications in the natural law theory when biological criteria are used to define sexual expression. Wainwright Churchill, in his book, Homosexual Behavior Among Males, has stated:

The data on homosexual behavior among infra-human mammals indicate that it occurs among the lowest as well as among the highest mammals, but that as we ascend the phylogenetic scale both the frequency and the complexity of this behavior increase; among the subhuman primates we get a clear inference of the type of homosexuality that exists at the level of human life. The complexity of any animal's behavior is a function of the complexity of the nervous system of the animal. (p. 67)

If a sociological criterion is used to define naturalness, it must be remembered that the culture of the United States is among the most hostile toward homosexuality. Our neighbors to the north and to the south have been more accepting; and generally, European, African, and Asian attitudes have tended to be approving of homosexuality. Churchill also mentions in his book that

Although homosexuality, among males especially, has aroused anxiety and disapproval within a number of cultures, a majority of cultures have provided some approved means of outlet for the homosexual needs of males, and have attempted to regulate rather than suppress homosexual behavior. (p. 71)

With this information in mind, we believe that physiological, biological, and sociological data seem unable to substantiate the philosophical premises of natural sexual order or law.

Finally, some perspective should be given to the theology of the church. The New Testament is quite clear in its basic definition of the church as the Body of Christ. That means that the church is expected to be the manifestation of love, compassion, reconciliation, and crucifixion that was embodied in Jesus Christ. The church has traditionally taken this scriptural and theological definition quite seriously; it has borne the weight of being an instrument of love, it has received in compassion the broken; it has risked on behalf of reconciliation; it has died in the form of literally millions who have invested their lives on behalf of all mankind. In the midst of contemporary experience, the church can afford to do no less than to be the loving, compassionate, reconciling, and risking Body she has been called to be.

IV. PSYCHOLOGICAL PERSPECTIVE

There is no shortage of opinions as to the origin of homosexuality, and these theories are almost as varied as ways are many. While these concepts of causation may be categorized in a number of ways, we shall employ the system used by a psychologist on the faculty of The University of Texas at Austin who has completed extensive research with the homosexual community in another city. He suggests three categories of causation:

- (1) genetic,
- (2) constitutional-biological, and
- (3) environmental.

The genetic theories are concerned with basic inherited conditions. They revolve primarily around the constellations of genes and chromosomes that initially determine fundamental dimensions of body and personality. Much of the research that has been done regarding the possible genetic influence on sexual identity has involved twins, and a report approximately twenty years ago indicated, to the satisfaction of some researchers in the field of sexuality, the inherited proneness toward a particular sexual identity.¹

In the constitutional-biological theories, variation is stressed in glandular action, chemical balances, and hormonal levels between homosexual persons and heterosexual persons. Numerous studies continue to be conducted in these areas, and recent reports on some of these studies show new but as yet inconclusive results.²

The third and most sizeable group of theories is concerned with environmental factors in the developmental stages of life. Through the initial work of Sigmund Freud, the human psyche has been exposed to study and evaluation. Even though Freud himself did not designate homosexuality as an illness to be cured, several in the psychoanalytical school who have followed him are ardent in their definition of homosexuality as an illness. A number of books have been written, particularly by psychiatrists, advancing this theory. At the other end of the spectrum have been psychiatrists and psychologists who have defined homosexuality not as an illness but as a result of the interplay of many factors upon the human psyche.⁴

William Simon and John Gagnon of the Institute for Sex Research have written that "one cannot explain homosexuality in one way and leave heterosexuality as a large residual category labeled 'all other.' The problem of finding out how people become homosexual requires an adequate theory of how they become heterosexual."⁵

¹See Kallman, Franz. "Comparative Twin Studies on the Genetic Aspects of Male Homosexuality:" Journal of Nervous and Mental Diseases, 115 (1952 j:238-98).

²See Money, John. Sex Research: New Developments. New York: Holt, Rinehart & Winston, 1965.

Morris, Desmond. The Naked Apes. New York: Dell Publishing Co. 1969.

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See Adler, Alfred. Individual Psychology, 2nd ed. Translated by P. Radlin. London: Routledge & Kegan Paul. 1929.

_____. The Individual Psychology of Alfred Adler. Ed. by Heinz L. and Rowena Ansbacher. New York: Harper Torchbook, 1964.

Bieber, Irving, and Associates. Homosexuality: A Psychoanalytic Study. Basic Books, Inc. 1962.

Cappon, Daniel. Toward an Understanding of Homosexuality. Englewood Cliffs, N.D.: Prentice-Hall, 1965.

Freud, Sigmund. The Problem of Anxiety. Translated by Henry Alden Bunker. New York: W.W. Norton, 1936.

_____. An Outline of Psychoanalysis. Rev., ed., and translated by James Strachey. New York: W.W. Norton, 1970.

⁴See Fromm, Erich. Escape from Freedom. New York: Farr and Rinehart, 1941.

_____. Man For Himself. New York: Rinehart, 1947.

Horney, Karen. New Ways in Psychoanalysis. New York: W.W. Norton, 1939.

_____. The Neurotic Personality of our Time. New York: W.W. Norton, 1937.

Moll, Albert. The Sexual Life of the Child. New York: McMillan, 1913.

Stekel, Wilhelm. The Homosexual Neurosis. Translated by James Van Teslaar. New York: Emerson Books, 1950.

_____. Sexual Aberration. 2 vols. New York: Grove Press, 1964.

⁵Bowers, Faubion. "Homosex: Living the Life," Saturday Review, Feb. 12, 1972, P. 26.

To date, there is an absence of any single theory or constellation of factors that can adequately explain the causation of either heterosexuality or homosexuality. This should not imply, however, that there are not major indications as to causation of the sexual identity, and for the most part these theories and the supportive data behind them indicate the origins of homosexuality to be multiple. That is to say the genetic, constitutional-biological, and environmental factors interplay significantly to create the psychic configuration of sexual identity, and sometimes this configuration is such that the person understands himself to have a homosexual identity.⁶

Some psychologists and psychiatrists have found homosexuality as sometimes symptomatic of severe organic, emotional, or social problems. Some people have had homosexual experiences as an experiment, and this is particularly true among adolescents; others may have homosexual experiences for money. Still others may have homosexual experiences because of the absence of the opportunity to have heterosexual experiences; this occurs particularly in military and prison situations. But these occurrences do not adequately describe the situation of the majority of homosexual persons as we have defined them earlier in the paper.

Many professional experts agree that homosexuality is not necessarily subject to clinical symptoms of illness as a neurotic or psychotic disturbance. Dr. Evelyn Hooker, researcher and writer in the field of homosexuality, found in a study based on clinically objective testings that there are no observable psychological differences between homosexually and heterosexually oriented men except in their gender object preferences. Dr. Hooker's conclusion is that "homosexuality as a clinical entity does not exist. Its forms are as varied as are those of heterosexuality. Homosexuality may be a deviation in sexual pattern which is in the normal range, psychologically." This understanding displaces homosexuality from definition as a clinical entity and negates the charge by many heterosexual persons that homosexual persons need to have some sort of "cure." In response to this situation, Dr. William A. Holmes has provided a pastoral perspective in his paper, "Homosexuals and Other Homosapiens," in which he states "homosexuals are no more typically mentally ill than the mentally ill are typically homosexual."

This is not intended to assert that no homosexual persons are sick and in need of psychological assistance. It is to affirm that their homosexuality need not be the reason for their categorization as "mentally ill."

There is evidence available now that indicates that some homosexual persons no more choose their homosexual identity than some heterosexual persons choose their heterosexual identity. The corollary that has developed in much research is that the exclusively homosexual person can no more easily change his or her sexual identity than the heterosexual person. In those situations where some alteration is attempted, there are two methods used most frequently. One is extensive and expensive psychotherapy. This usually requires a period of years and several thousand dollars. The other method, aversion therapy, is a procedure employing pain in conjunction with the showing of material that usually causes an erotic response in the homosexual person. In this context, any erotic response causes penalty, and after prolonged recurrence, the symptomatic behavior is repressed.

⁶See Landis, Carney. Sex in Development. New York: Paul Hueber, 1940. Marmor, Judd. "'Normal' and 'Deviant' Sexual Behavior." Journal of the American Medical Association.

Moll, Albert. Libido Sexualis. North Hollywood, Calif.: Brandon House, 1966. Socarides, Charles W. The Overt Homosexual. New York: Grune & Stratton, 1968. Stoller, Robert J. Sex and Gender. New York: Science House, 1968.

⁷Hooker, Evelyn. "The Adjustment of the Male Overt Homosexual," Journal of Projective Techniques. 21:31 (1957).

Both methods have severe problems associated with them. First, their success has been limited primarily to persons who wanted to alter their sexual identity. In most persons, whether heterosexual or homosexual, this desire for alteration is simply not present. Second, their success has been limited primarily to persons who felt some erotic response to both sexes. Very little success has been recorded with people who felt no heterosexual desire if by success is meant the replacement of the homosexual desire with a heterosexual desire. Third, the longevity of the alteration is still unpredictable. The permanence of the change, even when conditions seemed favorable has not been proven; and, in fact, the impermanence seems to have been more often substantiated than the permanence.

We see two crucial issues emerging from this situation. In the first place, the church's long-held position that every homosexual person must change his or her sexual identity is simply not realistic. Second, there are complex moral issues involved in expecting a homosexual person to alter his or her identity when that person is unable to do so. As Brian Magee has suggested in his book, One in Twenty,

The most valuable form of therapy a psychoanalyst can in fact provide is not to cure a homosexual of his homosexuality but to help him come to terms with it and live with it....

If homosexuality cannot be cured, except perhaps in a handful of cases, then society is forced to the same conclusion as the individual homosexual: it must drop the aim of extirpating the condition and try instead to come to terms with it and live with it. (pp. 39,42).

Research in psychology and psychiatry concerning sexual identity is not complete. The attitudes and theories regarding homosexual identity often conflict, yet perhaps out of this confusion will come new clarity and increased certainty. Even now, though, the emerging awarenesses of and about homosexual identity provide the Church with new avenues of understanding and interpretation that until the last few years were simply not available. It is toward these new possibilities that we now move.

V. ETHICAL PERSPECTIVE

the ages, the church has fulfilled the responsibility of communicating to society the expectations and possibilities for full humanness. To a large extent, this has been done in terms of ethical codes and systems that dealt both with the universal experience of human separation from oneself, others, and the Creator, God, as well as with the redemptive possibilities available for every human being. Particularly in recent years, statements have been made in various sections of the church affirming the goodness of human sexuality and providing guidelines for the moral conduct of sexual activity. Until more recently, the church has generally been silent regarding homosexuality; when dealing with the expressions of human sexuality, it has tended to equate that expression with heterosexuality. The Book of Discipline of the United Methodist Church mentions the strong forces underlying sexual experience, and states as a part of the Social Creed, "We believe that sexual intercourse within holy matrimony with fidelity and love is a sacred experience and constitutes a needed expression of affection." (1968, Paragraph 96, III.B.6.)

Several factors seem significant to us. The church and most of the psychological data we have been able to consider agree that human sexuality is a strong drive with needs some sort of expression. In spite of the fact that there have been millions of homosexual people in our society, the church has not dealt creatively with the needs which they have felt and sometimes expressed. The church has considered the beauty of sexual expression in the context of marriage, yet it has denied the possibility of homosexual couples celebrating any sort of commitment to each other in public. The church and society generally have decried the "promiscuity" of homosexual people and the instability of many of their relationships; but neither the church nor society has been supportive of long term relationships, and both have denied many of the stabilizing factors to homosexual couples that have been granted to heterosexual couples.

At this point in history, the Christian Church is apparently moving toward new ethical perspectives regarding human sexuality that will include the homosexual person.⁸ We provide the following paragraphs as an introduction into that process.

In 1963, English Quakers published their statement, "Towards a Quaker View of Sex: An Essay by a Group of Friends." Included in that publication was the affirmation that "one should no more deplore 'homosexuality' than left-handedness....Homosexual affection can be as selfless as heterosexual affection, and therefore we cannot see that it is in some way morally worse" (pp.21,36). This is an understanding of the homosexual condition in which some people find themselves. That condition is not one which these people have consciously chosen; it is an identity which is given within them. To assert that individuals who are in this state are morally worse than others who are not, seems to be contrary to the understandings of love, compassion, reconciliation, and unearned grace that are so much a part of the Bible and church history.

We see sexuality as a profound expression of God's love for humanity; in no other way can two people dramatize so intensely the depth of feeling, hope for fulfillment, and commitment of being. In no other relationship in their lives are people more vulnerable for either fulfillment or despair than they are in a sexual relationship. In writing about the morality of sexual acts, Dr. Norman Pittenger asserts in his book, A Time for Consent,

In so far as they contribute to the movement of the persons towards mutual fulfillment and fulfillment in mutuality, with all the accompanying characteristics of love, they are good acts. In so far as they do not contribute toward mutual fulfillment in love, they are bad acts. (p. 103)

Is this not applicable to homosexual relationships as well as to heterosexual relationships? In the history of the church, the morality that surrounds a particular sexual act has been determined by its context in a heterosexual marriage relationship. Should not these same ethical objectives be applicable to homosexual relationships? Many in the church have accepted the psychological and sociological data that indicate the unchosen sexual identity of homosexual persons, but they continue to define the sexual expressions of these persons as immoral. Is this not both inconsistent with other psychological data as well as contrary to traditional affirmations about the goodness of human sexuality? Psychologists and psychiatrists whose writings we have read and with whom we have talked generally agree that the sexual drive needs some expression. Those persons who choose a celibate life style intentionally try to re-direct that drive into other creative activities. But for those who do not choose such a life style, there still needs to be some physical and psychic expression of that drive whether these persons be heterosexual or homosexual. To deny that possibility either refutes the goodness of sexuality which the church has held for some time, or it is in itself an inhuman expectation. It seems basic both that the Biblical understandings of the goodness of sexuality should not be denied the person who is homosexual and that sexual fullness come in association with another human being, not in removal or isolation from others. Therefore, when the church recalls its Biblical basis and history of assertions of the goodness of sexuality and sexual expression, it should consider in that affirmation the possibility of satisfying and fulfilling homosexual expressions as well as heterosexual expressions.

This is not, however intended to suggest that every homosexual expression is moral any more than every heterosexual expression is moral. The sexual expression is moral in the context of a covenant relationship in which there is substantial trust, affirmation, compassion, mutual involvement, and intention for an on-going relationship. This is why the misuse of human sexuality frequently evident in the homosexual

⁸Genne, William H. "A Synoptic of Recent Denominational Statements on Sexuality," Department of Educational Development, 475 Riverside Drive, Rm. 711, New York, N.Y. 10027 (\$1.00).

sub-culture is so tragic; it degrades the integrity of the full human being and separates the sexual dimension and expression from the entire human experience.

Much is left unsaid regarding the development of a moral awareness for homosexual persons. Such a development needs to occur, however, free of charges and countercharges between the church and society and between homosexual persons and heterosexual persons. To continue to rely on an ethical code that was produced by a society primarily interested in the propagation of the race or nation is unacceptable to many who are looking to the church for guidance and perspective. The possibilities for profound new understandings of covenant are evident in the area of sexuality; it is up to the church to assume her Biblical and traditional role of providing leadership and guidance in elucidating those possibilities.

VI. SOCIOLOGICAL AND LEGAL PERSPECTIVES

To generalize about "the" homosexual community or "the" gay life style usually causes and perpetuates inaccuracies. Such generalizations about homosexual people have frequently been the basis of the variety of caustic myths that have been untrue, dehumanizing, and destructive of human individuality. Misconceptions such as the charge that all male homosexuals are effeminate and that all female homosexuals are masculine in appearance simply do not stand when tested by reality. The fear that all homosexual people are constantly seeking converts and that children or youth are in danger of their advances is not borne out in the data which we have been able to find and study. It is apparent that homosexual people are no more pre-occupied with sex as a way of life than are heterosexual people; and even though for the majority of adults their sexual orientation is only one component of a much more complicated life style, resistance is strong to allaying the misconception that homosexual people are always searching for a sex partner.

In order to dismantle some of the mistaken ideas about the homosexual sub-culture and the homosexual person it is important to study findings from research that has been done in recent years. Significant sociological data has been compiled which will assist us in understanding both the homosexual person and community, and we look first at the community.

In many ways, the homosexual world is a dual world. One portion is composed of persons who are labeled "overt" in their homosexuality; these individuals are usually willing to reveal themselves as homosexual persons to nonhomosexual persons. The other portion of the homosexual world consists of those who are secretive about their homosexuality; they conceal their homosexual identity from most others, both heterosexual and homosexual. John H. Gagnon and William Simon have written in their book, Sexual Deviance, regarding this phenomenon of secrecy or visibility.

This is clearly not a dichotomy but a continuum, with some people admitting their homosexuality to anyone and others refusing to have homosexual relations even though they might desire them. What is apparent is that with increasing social mobility and higher occupational rank there is greater pressure to move from overt to secret homosexuality. The same pressure is probably associated with increasing age as well, even when there is no increase in occupational status.

In the overt world of the homosexual, cliques are the basis of social organization. Many of them remain stable over time while others dissolve or experience changes in membership. With changes in membership, or at the dissolution of a clique, the members either search for a new clique or move back into the overt homosexual world. This is frequently a crisis situation since the covert homosexual must risk the protected portion of his life as he moves into the overt world. (pp. 184-185)

The choice between visibility and secrecy is a major determining factor in how a person will participate in the homophile or homosexual sub-culture. The person

who accepts some visibility is likely to have a larger group of homosexual friends and will be more apt to associate regularly with other homosexual persons in gay gathering places. The homosexual "scene," as Dr. Evelyn Hooker identifies it,

...is essentially a round of activities utilizing a particular set of institutions, facilities, or areas and governed by common expectations, beliefs, and values. It is important to distinguish between the visible, or public community activities in which only a small portion of the total homosexual population appears to participate, and the invisible, private community activities which go on in friendship cliques.⁹

Many of the observable features of the homosexual sub-culture have to do primarily with males. Female homosexual persons generally gather less frequently in gay meeting places, and they find the predominance of their social activity located within a circle of close friends.

Research has provided general information not only about the homosexual community but also about many of the people who make up the community. Homosexual people are to be found in most vocations--professional and non-professional. Homosexual identity occurs in people of all races and nationalities; in all economic conditions, and in all levels of social stratification. Homosexual people are varied in size and stature; they can be generalized no more as 98 pound weaklings who despise their bodies than as sturdy, muscle-bound individuals obsessed with development of physique. While relationships between homosexual people tend to be of a short duration, there are those which are lengthy and fulfilling for the individuals involved.

There are experiences that homosexual people hold in common that do allow for some generalizations. One is the experience of realizing--sometimes very early in life--that they are "somehow different" in sexual preference and attitude. The process through which most overt homosexual persons have gone in "coming out," or admitting to themselves and to others that they have a homosexual identity, is usually quite painful. Many have felt the harsh judgment of families, close friends, and society at large for their failure to choose the usual, or "normal" path of heterosexual courtship, marriage, and family. Although figures are not available, it is apparent that a number of homosexual people enter heterosexual marriages before they realize the depth of the homosexual identity. Seldom is such a realization conducive to a satisfying marriage, and the person frequently eventually chooses either to end the marriage relationship, to avoid sexual expression of any sort, or to seek homosexual relationships outside the marriage relationship. Whether it occurs early or late, the realization of homosexual identity by an individual in our society is often accompanied by fear, isolation, distrust, and guilt; and this comes at a time in life when the person usually longs for and needs just the opposite.

Another experience which is common to many homosexual people is harassment. Sometimes this occurs in overt ways, such as by law enforcement officials, undesirable telephone calls, or blackmail. More often though, this harassment is of an unconscious nature; it is felt by homosexual people even though the heterosexual people who cause it do not realize its occurrence or implications. As an example, television and movies seldom portray a homosexual relationship with sensitivity, maturity, affirmation, or stability. Homosexual persons are frequently portrayed as unable to cope with the conditions of life, unable to participate in socialization processes, or unable to share relationships of any significant depth. Another subtle harassment is society's general expectation that "couples" are to be male and female. In the social processes that are a part of our societal life, this usually excludes the possibility of homosexual couples. Another subtle harassment comes at the point of tax procedures that do not allow for any relationship other than a

⁹Quoted from Evelyn Hooker, "The Homosexual Community," Sexual Deviance, John H. Gagnon and William Simon, editors, New York: Harper and Row, 1967.

heterosexual marriage to receive the most advantageous categorization for taxation. These are simply a few examples of society's expectations that are now of questionable value in facilitating human life and meaningful relationships.

We look now at the legal situation regarding homosexuality. Almost every state in this nation, including Texas, has some law which prohibits so-called "unnatural sex acts" which are usually identified as "sodomy" or "the abominable (or "unspeakable") crime against nature." Existing Texas laws identify as felonies all "deviate sexual behavior," which includes not only homosexual acts, but also many heterosexual acts, even when they are between consenting adults in private. Even though very few areas of private consensual activity are regulated by law, conviction of "deviate sexual activity" can bring punishment of up to 15 years imprisonment.

Reasons for retaining such laws are varied. Some people believe that to repeal the laws would be to condone the acts; and if condoned, they would inevitably become more widespread. Others see the law as an educational device through which people can be brought to realize the undesirability of such activity. But the most fundamental reason for the continuing definition of homosexual acts as criminal is the attitude of the general public. There has been prevailing reluctance on the part of legislative officials to alter the criminal definition because they felt it was compatible with the understandings of most people and it could be a decisive and explosive political issue.

There are those in the legal and law enforcement professions who express great dissatisfaction with the present sodomy laws, and the reasons for this opposition to them are several. In the first place, the criminal law should be concerned more fundamentally with acts in which there is an obvious victim. Second, all sex laws lead to an inordinately high rate of discriminatory enforcement, and where possible they should be removed in order to provide for equalized, systematic, and just detection and enforcement. Third, definitions regarding sexual acts performed by consenting adults in private are the proper realm of ethics rather than criminal law. Fourth, evidence that would bring conviction by such laws is extremely difficult to obtain; frequently it is given by an individual who carries a grudge against the person being convicted or is derived from observation by plainclothes police officials who have spent time in waiting to secure evidence that will be acceptable in court. Fifth, it is unreasonably oppressive to continue to define homosexual activity as illegal, given psychological and psychiatric information that is currently available. Such definition is seen as an illegitimate and unreasonable denial of the basic rights of many for social fulfillment. Because of these reasons, there are those in legal and law enforcement professions who desire repeal of current legislation. In fact, the American Law Institute has prepared a Model Penal Code which eliminates from criminal law sexual acts performed by consenting adults in private.

In the preparation of this report, interviews were held with several people in legal and law enforcement professions. While these people were unanimously supportive of legal revisions, they did not presume to speak for others in their fields. In some selective measure the laws do continue to be enforced, for in Texas in 1969, 39 persons were committed to state prison for sodomy offenses. But there is initial evidence of changing attitudes of professionals in the field who want neither to try to enforce laws that cannot be enforced with some equality or to repress further a minority of people who have been generally unsupported by society.

We turn now to consider the relationship between the homophile community and four institutions of our society--schools, business and employment, the military, and the church. Public and private schools have in past years viewed homosexuality as a personality trait unacceptable among students or faculty. Efforts to repress homosexual activity among students were successful largely through threats of expulsion and peer derision. Teachers and administrators faced loss of job and reputation if found to be homosexual. Many homosexual persons today bear scars caused by hostile reactions by school personnel and peers when their homosexual identity was made public.

Recently, however, school counselors, teachers, and administrators have begun revising their attitudes and strategies in relating to homosexual students. In public schools, referrals are more frequently made to counselors and/or administrators whose role is to help people constructively rather than to disciplinarians whose usual role is to punish. Counselors are tending more to assume that homosexuality is in itself neither good nor bad, and their role is not primarily to try to "save" the student from a homosexual identity. Perhaps the procedure used by counselors as outlined by a supervisor of counselors in one of the urban areas of the Annual Conference is typical. Even though the procedure may vary depending on whether the person initiates the contact with the counselor or whether he is referred to the counselor by another member of the faculty, the counselor's first attempt is to establish a strong rapport with the student. Second, the counselor attempts to determine why the person may feel that he is homosexual or why the referring person may have felt that he is homosexual. If the counselor feels that homosexuality is genuinely a part of the student's life and identity, the counselor then attempts to deal with the person's feelings about that homosexual identity. If he feels that the student would benefit from professional psychological or psychiatric assistance, he moves toward a referral in which the youth would feel supported. In cases of referral such as this, it is usually necessary to involve the parents of the student, and the counselor's role continues as enabler of communication and supplier of information for both the student and his parents. It is impossible to generalize that the tendency among counselors in public schools is away from authoritarian and disciplinary control toward supportive attempts to work for a healthy self-identity. That this transition is occurring is significant, though, and it will likely grow as counselors, teachers, and administrators become more aware of the problems and possibilities associated with a homosexual identity.

A second institution with which many homosexual persons have expressed great concern is business; of particular concern to them have been employment practices in hiring and promotion. Generally, large corporations and the Civil Service Commission look unfavorably upon the employment of homosexual people, particularly at higher levels of responsibility. Reasons for this reluctance vary from charges of basic irresponsibility to fear of blackmail. Homosexual persons who hold jobs, under this sort of personnel procedure are, therefore, necessarily secretive in their sexual conduct. This correspondingly increases the possibility of blackmail of these persons whether or not the grounds of the threat are legitimate.

In a letter to this task force, an Investigations Division Chief in the U.S. Civil Service Commission has explained the Commission's attitude toward employment of the homosexual person in the following way:

Unsuitability established by an individual's recent participation in homosexual acts, or his soliciting others to engage in such behavior, without evidence of rehabilitation, has long been a basis for disqualification in the competitive Civil Service. Please note that the standards provide the individual may be disqualified, not that he must be. The information developed, both favorable and unfavorable, is assessed by evaluators, exercising common sense and good judgement, in terms of relevancy and recency, as well as its seriousness; the degree to which the appointment of a homosexual may bring discredit upon the Federal Service, also needs to be considered. Considering the infinite variety of human behavior, no standards can be devised to apply equally to all cases - no standards can be applied mechanically, without thought.

Recent judicial decisions have held that private sexual acts, conducted discreetly, which do not constitute violations of criminal law, may be used as a basis for disqualification if the Government shows a reasonable connection between the evidence of homosexual conduct and the efficiency of the service. If our investigative efforts establish recent homosexual conduct (an act or solicitation thereof) and it is evident from statements or actions of the individual that he intends to continue such conduct when and as he chooses,

it is likely that his retention will bring the Civil Service the type of contempt that will denigrate the Federal Government's ability to perform the public business with the essential respect and confidence of the citizens it serves.

Another concern in regard to employment has to do with the use of several personality inventories as indicators of homosexual identity. Psychologists who have designed and worked with many of these personality profile indicators have continued to warn against the use of these tests in ways other than those for which they were originally designed. When employers use them to ascertain some sort of "homosexual proclivity," they risk inaccurate definition of the individual person and the probability of poor credibility. Personality inventories enable employers to know a great deal about the personnel in their employ, and they can continue to be used to provide helpful information regarding the needs and possibilities of each employee. They should not, however, be used to ascertain some vague predisposition that they were not intended or designed to reveal.

In the area of business and employment many homosexual people feel that they bear the brunt of discrimination both in hiring and advancement procedures. Practices which may lead to this sort of discrimination are being re-evaluated now by some employers, because they do not believe there is necessarily an incompetence or moral inadequacy involved in homosexual identity.

A third institution in our society, the military, has in recent years been the object of charges of discrimination by many in the homophile community who do not feel that a homosexual identity should disqualify them from active service in the military. Military officials have maintained that because of their experience with homosexual people who have through their solicitation of others in the service broken the morale of the groups with which they have been associated, homosexual persons cannot be retained in the active service. Military service and homosexuality are seen as incompatible. Some military officials are cautious to make the distinction between the person who is firm in his or her homosexual identity and the person who may once or temporarily experiment with homosexual activity. The former is viewed as debilitating to the service and is usually subject to discharge. The others may be relocated in an effort to remove them from the existing conditions that enabled homosexual activity.

At least by some officials in the U.S. Army, homosexuality is viewed as a disease by military standards, and according to their procedures it is handled by treatment just as any other disease. When the homosexual person is felt to be a threat to military morale and identity, discharge procedures are usually initiated. While no definition of charges is made on the discharge itself, the article under which homosexual persons are severed from military service primarily describes "personality disorders," one of which is homosexuality.

A fourth institution to which the homophile community has been related is the church. Information is clear that there are homosexual persons in the institutional church; but information is also clear that other homosexual persons are not simply negative but hostile toward the church. Many of these homosexual persons in the church are those who choose to have a very low homosexual visibility. Usually their sexual lives are completely separate from any association with the organized church, and they remain puzzled by some of the church's proclamations on love and acceptance that are not fulfilled even within a congregational context. Even though some in the church claim to be concerned about homosexual persons, many homosexual persons do not sense or accept that concern. The church's general tendency to judge homosexuality as a sin (even though many claim still to love the sinner) has caused many homosexual people to believe that the church is unwilling to receive them as full, equal, and worthy human beings. Because of the sense of rejection and estrangement felt by many in the gay community in regard to the institutional church, there has been a development of "gay churches," even though these are on a limited scale.

The New Testament defines sin not in terms of a scale of unrighteous acts, but rather in terms of one's separation from himself, others, and his Creator. With this in mind, it is time for the church to declare in bold terms its dissatisfaction with any act that is not conducive to growth and fulfillment of human potential or that segregates people by sexual identity.

Finally, a brief statement needs to be made about the development of the gay liberation movement. Its origin probably can be traced to a relatively obscure event that occurred in June, 1969, when New York City plainclothesmen entered the Stonewall, a club for homosexual persons, ordered it closed, and initiated procedures to usher out the patrons and arrest the employees. The gay persons clashed with police in a riot that lasted three nights. With that, one of the nation's largest, and up to that point most silent, minorities became not only vocal, but also militant. Since that time Gay Liberation Fronts have begun in many urban and university settings across the country, and sometimes they have joined forces with other revolutionary movements.

That most homosexual people desire acceptance and liberation from socially imposed expectations described in this report seems undeniable. That not all homosexual persons ally themselves with either the priorities or means used by some gay activists to achieve that liberation seems equally undeniable. The development of Gay Liberation as an organized entity is a part of the whole liberation movement that is a dimension of our current societal scene.

The church stands in a unique situation when it is addressed by both gay activists and the society at large. Perhaps the church is the only structure through which new options can be creatively explored together. Perhaps the church is the only group that can prevent the activists and society at large from defining each other as enemy. Perhaps the church is the only body that can work toward resolve and understanding that will be neither simplistic nor debilitating but which will take seriously the frustration, commitment, and uncertainty that emerges in any serious discussion of homosexuality in contemporary society.

VII. ANALYSIS OF THE CHURCH'S RESPONSE

We feel the expectation of the Annual Conference in establishing this task force involved not only through study by the members of the task force, but also the statement of some recommendations to the Annual Conference. We make a number of recommendations, but all of them need to be understood as evolving from the following context.

(1) The Gospel is utterly clear in its concern for persons. Institutions were seen by Jesus to be good as they took account of the significance and possibilities of human beings. The person of faith was called upon to manifest this care and love in thought, word, and deed; there is no exemption from this expectation.

(2) All the data we have encountered and attempted to relate and interpret in this document is aimed at assisting each person to answer a basic and essential question: "Can I, as a Christian, kneel at the altar with another person?" Biblical, psychological, ethical, and sociological data are usable for us only as they help us understand the situation and enable us to kneel with that other person. It has been unfortunate when such information has been used to separate us rather than to enable us to kneel together; we offer our recommendations in hope and expectation of new life rather than reoccurrence of unknowing separation and estrangement.

(3) We believe that the church can provide a meaningful structure and involvement in the lives of many homosexual persons, and we feel that the longing for such structure and involvement is present in the deepest awareness of many homosexual persons.

(4) We believe that the Church can be the instrument of reconciliation between person and person, person and self, and person and God. Reconciliation has never been advertised as easy, inexpensive, or fast. It involves us at the depths of our being, day after day, relationship after relationship, plan after plan, hope after hope.

(5) We believe that all persons have special qualities and worth that will strengthen the life and mission of the church. These dimensions of humanity are to be found in people irrespective of sexual identity. Therefore, to exclude some people from full participation in the life of the Church of Jesus Christ because of sexual identity is contrary to that definition of the worth of human life and the ministry of the church.

RECOMMENDATIONS

(1) We urge local congregations to be open and receptive of homosexual persons. We urge their inclusion in church activities without regard to their sexual identity. We urge local congregations to search out points at which they may be relating to homosexual persons with subtle condescension and make every effort to re-direct these feeling into creative expressions.

(2) We urge local churches to use their facilities for meetings and conferences designed to bring better understandings of human sexuality in general and homosexuality specifically.

(3) We urge homosexual people in the church to assist others to understand better the nature of homosexuality.

(4) We urge clergy in local churches and in special appointments to use settings such as church school, sermons, and speaking and writing engagements to address the topic of homosexuality by providing current information and Christian perspective. We further urge clergy to work within their communities to enable understanding and acceptance between those who are divided in their perspective on homosexuality.

(5) We urge local congregations to support legislative changes that will remove homosexual activity between consenting adults in private from the criminal law. We urge local congregations to be supportive of legislation that will continue to designate non-consensual activity (either heterosexual or homosexual), solicitation and sexual activity in public places as criminal offenses.

(6) We urge local churches in areas of military installations to be particularly ready to provide Christian counsel to the homosexual serviceman or woman.

(7) We urge local churches to plan and implement the sex education course for junior high school youth and their parents that has been adopted by our Annual Conference; and we urge the use of sex education courses for senior high youth and adults as they become available as programs within the Annual Conference.

(8) We urge local churches to assist in establishing and/or maintaining strong counseling programs in public and private schools to facilitate the development of full human potential, a part of which must be the uncoerced development of personal sexual identity.

(9) We urge local churches through their varied contacts with the structures and procedures of business and government to seek to dismantle discrimination in personnel practices that are based on sexual identity.

(10) In regard to the public solemnization of a covenant relationship between homosexual persons, there are mixed attitudes among homosexual persons, as well as within the institutional church, and in civil law. Therefore, we urge the vital and informed discussion of this issue on the local church level.

(11) We urge the Board of Education of this Annual Conference or its successor to continue steps that will provide curriculum and resources for use in local churches that will develop more adequate understandings of human sexuality among children, youth, and adults.

(12) We urge the Board of Christian Social Concerns of this Annual Conference or its successor to establish a task force that will

- (a) work with at least one local church in each of three or more urban areas of this Conference in initiating a ministry to homosexual people,
- (b) make attempts to deter the feeling of necessity that sometimes surrounds the development of churches particularly for homosexual persons (a development which we see as unnecessary and division if the Christian Church will accept its responsibility for being an all-inclusive Church); yet to cooperate with homosexual churches which exist in our area particularly until the ministry recommended in (a) can be established, and
- (c) work with other denominational judicatories in providing ecumenical educational opportunities and ministries to homosexual persons who have felt rejection rather than inclusion within the institutional church.

(13) We urge the Board of Education or its successor to design and implement a workshop for ministers and laymen to be held before the 1973 Annual Conference session to inform church people about homosexuality and the needs of homosexual persons.

(14) We urge the appointment of a task force by the Bishop composed of the Bishop, two District Superintendents selected by the Cabinet, three members of the Pastor-Parish Relations Committees within the Annual Conference, and three clerical members of the A.C. whose purpose it will be to study in depth the feasibility of appointments to a local church, and the possibility of local churches receiving, known homosexual persons as pastors in our Conference.

VIII. REQUESTS

We submit this report in the understanding that it completes the assignment given to us by the Annual Conference and the Conference Program Council. In submitting it, we request the following:

- (1) That the Conference Program Council place the consideration of this report on the agenda of the 1972 session of the Southwest Texas Annual Conference;
- (2) That the Southwest Texas Annual Conference officially receive this report as a study/action paper from which new understandings of homosexuality and homosexual people may be reached and new ministries to, with, and through the homophile community may be established;
- (3) That the Annual Conference direct World Service and Finance to make available the amount of \$800 for the funding of the task force to be appointed at the discretion of the Bishop in accordance with Recommendation #14;
- (4) That the Conference Program Council or its successor authorize the printing, processing, and mailing of this report through the facilities of the Annual Conference to individuals and local churches at the cost of production and mailing in order that it may be available as a study/action resource;
- (5) That local churches, boards, and agencies of this Annual Conference or their successors mentioned in this report begin consideration of this report immediately in order to determine design and implementation of possible programs during this Annual Conference year; and
- (6) That this task force be discharged with the understanding that all of its members stand ready to assist as we are able in the implementation of the recommendations in local churches, districts, and the Annual Conference

IX. Selected Bibliography with Descriptive Annotations

Bergler, Edmund. Homosexuality: Disease or Way of Life? Hill and Wang, Inc. 1956 (Paperback: Collier ASI99X)

This is one of the early books defining homosexuality as an illness. The research that is the basis of the development in the book comes from Bergler's professional experience as a psychiatrist, and the individuals on whom the report is founded are his patients. Other authors who assert that homosexuality is an illness usually use Bergler as a starting point; those who oppose the definition of homosexuality as an illness usually use Bergler as the primary proponent of the illness concept.

Bieber, Irving, and Associates. Homosexuality: A Psychoanalytic Study. Basic Books, Inc., 1962. (Paperback: Vintage V29)

Bieber is the second primary proponent of the understanding of homosexuality as an illness. As with Bergler, much of the research reported is from individuals who have been under the psychoanalytic care of the author.

Churchill, Wainwright. Homosexual Behavior Among Males. New York: Hawthorn Books, Inc., 1967.

Churchill is a psychotherapist who rejects many of the current definitions of homosexuality and defines homosexual behavior as occurring to some extent in a wide variety of persons. To Churchill the only valid approach is to distinguish degrees of homosexual orientation on the basis of frequency and preference of homosexual activity. The book provides a lengthy and detailed cross-cultural and cross-species study of homosexual activity as well as giving analysis of the current situation of "sex-negativeness" in the American culture.

Gagnon, John H. and Simon, William, editors. Sexual Deviance. New York: Harper and Row, 1967. (Paperback)

Of the four major sections on sexual deviance, the final two sections deal with male and female homosexuality. It is primarily a sociological study of the institutions, habits, language and life styles of many homosexual people--both male and female. Some of the major sociological studies regarding the homosexual community are discussed, and the closing section on female homosexuality provides insight and description of the needs and problems of many homosexual women with insight and understanding.

Hoffman, Martin. The Gay World. New York: Bantam Books, 1968. (Paperback: Bantam Q4492).

This is an easily read book that emerged out of the study conducted by the author of the male homosexual community in the San Francisco Bay Area under a grant from the National Institute of Mental Health. The ethnographic field study involved academic study of homosexuality, lengthy presence in the variety of settings of the gay community, and numerous interviews with homosexual men. This book would be a helpful resource for small group study and discussion of the sociological factors involved in the homosexual sub-culture.

Jones, H. Kimball. Toward A Christian Understanding of the Homosexual. London: SMC Press, 1966. (Also available in paperback.)

Jones deals comprehensively with a number of the prevalent ideas about homosexuality which he sees as myths and the products of misconception. The book contains a brief but helpful analysis of the illness debate and the biblical and historical understandings of the Church. The concluding main section, "Toward a Christian Understanding," provides pastoral as well as congregational insights about the personal nature of homosexuality.

- Karlen, Arno. Sexuality and Homosexuality. New York: W. W. Norton, 1971.
This is probably the most definitive book yet to be published concerning homosexuality. Karlen deals not only with the past, but also with the present and future. His section on analysis and role genders is highly recommended.
- Pittenger, Norman. A Time for Consent. London: SCM Press Ltd. 1970. (Paperback)
Pittenger is a senior member of King's College, Cambridge. His writing is in the English style, and his examples are from English society. The book is brief (124 pages), but it includes discussion of the contemporary situation in society, biblical and theological understandings, homosexual activities and organizations, the legal situation, and ethics and morality. It is concise and thoughtfully written and would be a substantial resource for small group, short term study on homosexuality.
- Treese, Robert L. "Homosexuality: A Contemporary View of the Biblical Perspective." Available from Glide Urban Center, Room 100, 330 Ellis Street, San Francisco, California 94102 @ 50¢ per copy, 7 or more copies 40¢ each.
This pamphlet was originally prepared for the Consultation on Theology and the Homosexual, sponsored by Glide Urban Center and The Council on Religion and the Homosexual in San Francisco, August, 1966. Dr. Treese is Associate Director of the Office of Field Education of Boston University School of Theology. Dr. Treese considers Old and New Testament passages regarding homosexuality, and then he attempts to develop a large biblical view of homosexuality. He relies considerably on the larger work done by Derrick Sherwin Bailey, Homosexuality and the Western Christian Tradition, which is now out of print. Both resources are helpful in studying biblical perspectives.
- Weltge, Ralph W., editor. The Same Sex. Philadelphia: Pilgrim Press, 1969.
This book emerged from a United Church of Christ staff consultation on homosexuality sponsored by the Division of Christian Education, United Church Board for Homeland Ministries. Its first three major sections on sex research, sex ethics, and sex laws were written by eight individuals who are well known in their respective areas of research. The last major section of three chapters was written by three leaders in the homophile community. Even though this is a paperback, the price is considerable (\$3.45). It still is a significant contribution to the church's efforts to deal with the findings of research, the legal situation, and the sociological situation.

X. MEMBERS OF THE TASK FORCE

The Reverend Dudley C. Bazar
Pastor, First United Methodist Church, Odem

The Reverend Sanford D. Coon
Associate, University United Methodist Church, Austin
Chairman of the Task Force

The Reverend Sam L. Fore
Program Director, Southwest Texas Annual Conference
Staff Representative on the Task Force

Dr. Robert W. Griffin, M.D.
Layman, St. Andrew's United Methodist Church, San Antonio

The Reverend B. A. Justice, Jr.
Pastor, First United Methodist Church, Columbus
Secretary of the Task Force

The Reverend Lavallo Lowe, Jr.
Pastor, St. Paul United Methodist Church, San Antonio

Mr. Jack McQueen
Layman, St. John's United Methodist Church, Corpus Christi

Mr. Kirby Perry
Layman, Tarrytown United Methodist Church, Austin

The Reverend Lowell O. Ryan
Under special appointment as Regional Representative of Asbury Seminary
Living in Corpus Christi

Dr. Roy Teele
Layman, University United Methodist Church, Austin

HOMOSEXUAL BEHAVIOR AND CHILD MOLESTATION: A REVIEW OF THE EVIDENCE

David E. Newton

Department of Chemistry and Physics

Salem State College

Salem, Massachusetts 01970

Homosexual behavior is viewed with disgust, contempt, and general disapproval by a large majority of men and women living in the United States.¹ In a recent study of the attitudes and perceptions of 3018 adult Americans about the subject of homosexuality, three-quarters of the interviewees thought that sex between persons of the same sex was "always wrong" whether the two individuals "loved each other" or not.² Almost nine out of ten of the subjects thought that homosexuality was "obscene and vulgar," and half thought that "homosexuals are a high security risk for government jobs," that "homosexuality is a social corruption that can cause the downfall of civilization," and that "homosexuals should not be allowed to organize groups for social and recreational purposes."³

One consequence of the vast reservoirs of misinformation⁴ and negative attitudes about homosexual behavior has been that the civil rights which most U.S. citizens take for granted have been systematically withheld throughout our history from those who engage in homosexual behavior.⁵ It is only within the last half dozen years and largely as the result of the "Gay Liberation Movement" that constitutionally-guaranteed and protected rights are finally being extended to those of whatever sexual orientation and affectional preference. Since 1960, 12 states have removed the

"crime of sodomy" from their criminal codes.⁶ In addition, more than two dozen cities, towns, and county governments have prohibited discrimination in housing, employment, or access to public accommodations because of sexual preference.⁷ The U.S. Civil Service Commission has ruled that homosexual behavior can not be a criterion for refusing to employ someone in the federal government.⁸ And while the Armed Forces continue to enforce rigid anti-homosexual regulations, the number and extent of public challenges to that stance increase almost weekly.⁹

The number of individuals who have "come out" as homosexuals now includes prominent representatives from government, the ministry, the health sciences, and (even!) professional athletics.¹⁰ "Gay caucuses" have been organized in such diverse professional organizations as the American Psychiatric Association (which changed its mind about homosexuality being a form of mental illness in 1973), the American Psychological Association (which agreed with the psychiatrists a year later), the Modern Language Association, and the American Anthropological Association.¹¹

The one field in which there has been virtually no progress for those who engage in homosexual behavior is education. Although a Gay Academic Union exists (and drew over a thousand participants to its 1975 convention) and although a number of college professors have "come out" publicly since 1969, the thought of employing men and women who engage in homosexual behavior as teachers at the pre-college level is probably still a very threatening prospect to most Americans. Nearly eighty percent of those interviewed in the survey mentioned

earlier would prohibit "homosexual men" from working as school-teachers. In their recent review of "homosexuality in the United States," the editors of Time were willing to admit that while in most cases, "no one should be harassed by the law, evicted from his (sic) apartment, or prevented from earning a living because of the private sex acts he (sic) happens to perform with, as the famous phrase has it, consenting adults," nonetheless, they felt, "A case can be made against their employment in the armed forces, in education and perhaps certain other areas." (emphasis added).¹²

There can be little doubt that one of the major arguments which might be offered against the employment of "homosexuals" in the teaching profession is the general fear that they will molest the children in their charge. That the general public strongly associates homosexual behavior and child molestation also received confirmation in the 1970 study. Three quarters of those who were interviewed agreed that "Homosexuals are dangerous as teachers or youth leaders because they try to get sexually involved with children."¹³

It is not surprising, then, that men and women who are known to be "homosexuals" have virtually no chance at all of being hired as teachers at the pre-college level and that those teachers who are "discovered" can certainly be expected to lose their jobs summarily. This is a serious restriction on both employment opportunities and civil rights for roughly one-tenth¹⁴ of this nation's population, and the empirical evidence bearing on the question deserves, therefore, our careful and thoughtful attention. It will be the intent of this paper to ask what kinds of information would be necessary to elucidate the relationship between homosexual behavior and child molestation and what existing research has so far been able to demon-

strate about this relationship.

Defining the Problem

In principle, it should not be difficult to design a study which would provide the information needed to show the relationship between homosexual behavior and child molestation. One might, for example, take a random sample of those men and women who are "homosexual" and find the proportion of them who can be regarded as "child molesters" in that sample. Or, alternatively, one might identify a random sample of those who are "child molesters" and see what fraction of this sample can be classified as "homosexuals." Finally, appropriate comparisons with comparable groups of "heterosexuals" would allow an investigator to say the extent to which child molestation is an act characteristically related to homosexual behavior.

In fact, no such study has ever been conducted. There are good reasons for believing that no such study ever could be conducted. Before examining the available evidence on child molestation and homosexual behavior, therefore, I propose to review some of the methodological problems which seem to be inherent in the two "ideal" models proposed above.

The first and most obvious problem is how one shall define the term "homosexual." I have chosen to use the word "homosexual" almost exclusively as an adjective in this paper because it makes sense to talk about specific acts as being either "homosexual" or "heterosexual" acts. It is much more difficult and much less clear to refer to men and women as "homosexuals" or "heterosexuals" because the best evidence we have is that human sexual behavior

simply is not easily classified into two dichotomous categories. The work of Kinsey and his colleagues at the Institute for Sex Research (probably still the best available information on the subject) has shown that, while about half the population appears to engage in heterosexual behavior exclusively during their total lifetimes, and while a few percent of both men and women are exclusively "homosexual" during their lives, a very large proportion of men and women have both homosexual and heterosexual experiences at various times and for various lengths of time during their lives.¹⁵

One implication of the Kinsey data is a confirmation of the knowledge that active Gay people have long possessed, namely, that the extent of homosexual behavior in the general public is much greater than most non-homosexually-active men and women would imagine. We need to consider not only that the proportion of exclusively homosexual men and women is much higher than has been popularly supposed in and by our society,¹⁶ but also that many individuals may be engaged in both homosexual and heterosexual forms of behavior at any one period of their lives. This fact is often brought to light rather dramatically when state or local police choose to monitor a public "cruising" area where quick, impersonal sex is readily available. It is not at all uncommon in such raids for a very large proportion (often, a majority) of those arrested to be married men.

This is to say nothing more than that defining a "homosexual" population is, in itself, extremely difficult. Do we include only those who have been "homosexual" all their lives? Or do we count also those who were once "heterosexual" but are now exclusively

(or almost so) "homosexual"? And what about those men and women who are "heterosexually" married, but who engage regularly in "homosexual" behavior? If so, what frequency of "homosexual" behavior is necessary before one can be included in the population for our ideal research study? That none of this is a minor debating point or a matter of hair-splitting will be demonstrated in our later review of some research studies.

Even if we could define to everyone's satisfaction who it is that should be included in the population for our "homosexuality and child molestation" study, the methodological problems would not be solved. Our next concern would be simply to be able to locate those whom we had chosen to include in our population. Taking the simplest possible case, how shall we decide who the individuals are that go to make up the "exclusively homosexual men and women throughout their lifetimes" population? Certainly we can not expect the members of Congress, judges, ministers, physicians, and other men and women for whom public disclosure would mean the ruin of their careers to come forward and volunteer their names as part of our population.¹⁷ And yet, this very fact means that any sample of "homosexuals" which any researcher can locate will be heavily biased toward those for whom public disclosure is of relatively less consequence. It is hardly surprising, then, then, that so many studies of homosexual behavior are conducted with those in prisons. Hardly surprising, but also hardly the basis for drawing conclusions about the behavior of "homosexuals" in general!

Designing a research study of the type we would like also requires special attention to an issue with which any student of research design is familiar, but which too many researchers readily ignore: Investigator bias. Particularly in dealing with a subject like homosexuality, in which public and private attitudes are likely to be strong and biased, it should be necessary to guard against designing, conducting, and interpreting a study in such a way as to influence its results because of one's personal attitudes and beliefs.

Existing research on homosexuality provides some excellent examples of the way in which and the frequency with which social scientists have violated this fundamental principle of research design. Researchers who are themselves "homosexual" have begun the enormous task of re-assessing existing evidence and conducting new studies that will provide more objective information on the nature of homosexual behavior.¹⁸ It should not be unreasonable to expect that any future studies of the relationship of "homosexuality" to child molestation include the input of those of us in the Gay community who have a quite different perspective on issues in our lives than do those in the non-Gay community.

Would an attack on the problem from the second of the two general perspectives mentioned above be more fruitful: by studying groups of child molesters to see what their sexual orientation is? There would, of course, be the same general problem of saying who was and who was not a "homosexual." There would be, in addition, the task of deciding who is "the pedophiliac."¹⁹ In its literal and classical sense--those

persons who "love children"--, of course, a large proportion of teachers might well be classified as "pedophiliacs." The term has, in the United States at least, long ago evolved a psychopathological, criminal, and sinister connotation which implies a deviant, aberrant, and/or illegal behavior. Thus, one current medical definition describes pedophilia as "a morbid interest in children."²⁰

Researchers in the field have used a range of definitions:

--One who demonstrates an "...expressed desire for immature sexual gratification with a prepubertal child."²¹

--An adult who feels "sexual attraction to physically immature children of the same or opposite sex."²²

--One who feels "...the (sexual) love of children."²³

--"...a man who becomes sexually involved with girls in the prepubescent period."²⁴

--"...the individual who has an abnormal and perverse attraction to children. He is not at any time interested in adults as a source of gratification...(and) has rarely, if ever, experienced normal sexual intercourse."²⁵

--"Pedophilia is a variant of homosexuality."²⁶

The precision and assumptions with which any one researcher defines "pedophilia" has implications for the way in which he or she associates this behavior with "child molesting." Thus the terms may be synonymous or, conceivably and occasionally, one may be a sub-set of the other. It is obvious that each of the researchers cited in the previous paragraph would be looking for samples from populations

which are quite different from each other.

This, like the issue involving the definition of "homosexuals", is not just a linguistic nicety. The implication behind most attempts to define the pedophile in the first place is that there exists a class of individuals²⁷ with a coherent, identifiable, and reasonably unique set of characteristics. Swanson²⁸ reminds us of this hidden assumption when he points out that,

"In many instances, pedophilia and sexual offenses against children are used interchangeably with the implied existence of a predictable personality structure in the offender..." and a number of studies have, in fact, tried to identify elements of that "personality structure."²⁹ In fact, the evidence we have on this point strongly suggests that this is not the case. Acts of child molestation appear to be best understood by an examination of the specific situational context in which each event took place, rather than as understandable and/or predictable behavioral manifestations of certain "personality types."

Swanson goes on to say that,

"Actually, the presence of such a pure attraction to children is questionable. A recent study showed that only a minority of offenders were cases of classic pedophilia. In the majority of subjects other psychiatric and criminal history was more characteristic of the offender. They typically had an adult-heterosexual adjustment, although this aspect of their lives was often chaotic as was their behavior generally."³⁰

Besides the cases of "classical pedophilia" which he saw, Swanson

identified situations involving "inadequate sociopathic violators," "brain-damaged violators," and "situational violators."

One might reasonably expect that, from this standpoint, the "sexual preference/orientation" of one who is convicted of child molestation might well be of much less significance than if there were, in fact, a certain "type" of person who tended to be a pedophile. The evidence strongly suggests that this (the former) is the case.

The point is that one who starts out naively to discover the correlation of "pedophilia" with "homosexuality" (or who describes such a connection) probably misunderstands the question to begin with. The best approximation might be to ask how "homosexual behavior" might be associated with any one or more of the general types of "pedophiles" which have been identified or with the kind of situations in which events of child molestation are likely to occur. The more honest and accurate approach, however, probably is to ask how the child molester's sexual orientation/preference is related to his "attraction" (on a short term or long term basis) to children. Within this context, however, there would seem to be no a priori, unbiased reason for suspecting that knowing whether one is "homosexual" or "heterosexual" would be any better at predicting attraction to young children than knowing whether one is right-or left handed, blue- or brown-eyed, Catholic or Jewish, extra-ordinarily intelligent or retarded, old or young, lower or middle-class or any

other specific characteristic.

Another legitimate question which may be raised in connection with studies of this second type--with studies of "pedophiliacs" or "child molesters"--is what it is, in fact that constitutes an act of "child molestation." One simple resolution of this problem is simply to accept a conviction for that offense as sufficient reason to place one in the category of "child molester." That approach, although widely used, is clearly superficial and trivial; the problem is, in fact, significantly more complex than that.

The term "child molestation" seems to imply an act which involves the forceable intrusion of an adult on a child. An immediate difficulty with that definition, however, is who it is, in fact, that is a "child." Legally, an individual may be considered a "child" in many states at the age of 16, 17, 18, or even 20. Yet, it is hardly imaginable that a person 16 years of age is not an adult (or, at least, not a child) by some definitions. Of particular significance he or she is almost certainly a long way toward becoming an "adult" biologically by the age of 16. As one researcher has observed:

"In the 1950-1960 decade, it would be unusual to find a boy of 16 or more who could not protect himself sexually either through combat or flight, or who would be so naive as to misconstrue the nature of the overtures in a seduction or propositioning experience."³¹

Whether one is convicted of "molesting" an individual of age 5 or of age 15, then, may be a very significant issue.

And, in fact, the evidence suggests that age patterns in child molestation may be quite different for homosexual and heterosexual acts. A number of investigators have shown that the majority of heterosexual acts involve prepubescent girls, while the majority of homosexual acts involve pubescent or post-pubescent boys. Groth's review of these patterns found that the average age of girls molested by men was in the range of 6 to 11 years; the average age of boys molested by men was in the range 12 to 15 years.³² Mohr and his colleagues commented on this pattern when they attempted to define the "child molester" for, as they pointed out, "in acts of homosexual pedophilia...the age of victims keeps rising to the legal break-off point," a phenomenon not observed in heterosexual acts.³³

The significance of these patterns is fairly clear. An individual in the pubescent or post-pubescent years seems much more likely to be an active and willing participant in a sexual act than is one in the pre-pubescent period.³⁴ A number of investigators, in fact, have commented on the apparent willingness with which certain "victims" participated in acts for which an adult was convicted. A commentary in the British Medical Journal observed that in one study of child molestation, two-thirds of the "victims" had been "sufficiently willing participants to cooperate in assaults more than once or by more than one assailant."³⁵ Revitch and Weiss reported that they had "the clinical impression that quite often the child victim is aggressive and seductive and often induces the adult offender to commit the

offense."³⁶ Recurring reports indicate that a surprising number of children (especially "boys") are "molested" repeatedly and with apparently little effort.³⁷

In spite of this rather well-known characteristic of homosexual child molestation, the law treats all forms of this crime in exactly the same way. "Regardless of a child's seductiveness, aggressiveness, worldliness, or wile, an adult who performs any sexual act with the child is without recourse before the law... the child molester's behavior is inexcusable, and unlike a multitude of other crimes, may even be a symptom of personality disorder."³⁸

Another crucial question which would need to be answered in a study of this second type, then, is whether the convicted person was in fact engaged in an act of child molestation or whether de facto, if not de jure, the act was an instance of consensual sexual behavior between two adults who had reached the age of understanding.

While the definitional issues I have raised seem to me to be not at all trivial, the reader will begin to think that the writer doth indeed protest too much! The fact of the matter is, of course, that researchers have discussed the connections between homosexual behavior and child molestation, to greater and lesser degrees and with greater and lesser sophistication. Let us now turn to these studies and see what they have to say about this relationship.

Studies on Pedophilia and Homosexual Behavior

I must begin by stating simply that I know of no studies which

fall into either of the two "ideal" formats which were described above. The best we can do is look at those whose fit is close to the "ideal", and to see what additional information can be gleaned from research of a more general, less specifically relevant type.

From the first of the two general perspectives described above, one might suppose that it would be possible to locate a sample of "homosexuals" and get some estimate of the extent of "pedophilia" among those in the sample by (1) simply counting the number of individuals in that sample who "are pedophiliacs" or who have been convicted to child molestation, or (2) decide for what proportion of the sample, "pedophilia" is an important aspect of their psychosexual character. Unbiased studies of this type are rare, and those which are available provide essentially no support for the myth of homosexuals as child molesters.

In a series of interviews with more than two thousand males who were "wholly or mainly homosexual," researchers from the Institute for Sex Research found that there was "no evidence that homosexuals are more sexually interested in children than are heterosexuals."³⁹ Similar findings are reported by researchers in Great Britain who conclude from their samples that

"Popular opinion seems to assume that all homosexuals are attracted to young boys. This may be because paedophiliacs are more likely to get into trouble with the police and newspapers more often report these cases.

But it is a rarer condition than homosexuality. In this sample [of 127 male homosexuals] there were only two men who were exclusively interested in boys under sixteen, and one other who preferred boys under this age but occasionally had sexual partners up to the age of twenty."⁴⁰

An interesting, although minor, finding in a study by Freund, et al., showed that while "homosexual" males showed no significant differences in their responses to slides of young boys and landscapes, there was a significantly greater response by heterosexual males to slides of little girls than to slides of landscapes. The inference from this study, for what it's worth, is that pictures of nude young boys are no more sexually arousing for this sample of homosexual males than are landscape scenes (and therefore are seen as "sexually neutral" objects by the subjects), while pictures of nude young girls provide at least some sexual stimulus to this group of heterosexual males.⁴¹

Far more common in the literature is research of the second type: studies of "pedophiliacs" (which almost without exception means, operationally, "those who have been convicted of molesting a child at least once") which may or may not inquire also into the offender's adult sexual identity. We should point out that it is not at all uncommon for those who investigate pedophilia either to ignore entirely the question of the offender's adult sexual adjustment or to assume or include in one's sample only cases of heterosexual child molestation.⁴²

Of course, many studies do report the sexual nature of the acts of child molestation, either as homosexual or heterosexual, and, much less commonly, the adult sexual adjustment of the offender as principally heterosexual, principally homosexual, or something in between. One example of a simple "counting" study is that of Revitch and Weiss who report that, of the first 1206 convictions for child molestation under the New Jersey Sex Offender Act, 80.7% were heterosexual acts and 19.3% were homosexual acts.⁴³ In Groth's study of 82 convicted sex offenders (i.e., child molesters), 45.1% of the cases examined were heterosexual acts, 28.3% were homosexual acts, and 26.6% were ambisexual (involving both sexes) acts.⁴⁴ Mohr and his colleagues report roughly similar breakdowns.⁴⁵

But data of this kind, so superficially obvious in their statement about an individual's sexual preference, tells us almost nothing at all, in fact, about the offender's sexual orientation. For example, in his review of 200 cases of assaults on boys by men in Great Britain, McGeorge found only 32 instances in which he could classify the "mental state of the offender" as "homosexual!"⁴⁶ By far the most comprehensive and detailed information we have on this point comes from the report on sex offenders of the Institute for Sex Research.⁴⁷ This study indicated that (1) 47% of those convicted of homosexual child molestation (the "homosexual offender vs. children" group) were married and, thus, presumably were not leading primarily homosexual lives,⁴⁸ and that

(2) the "homosexual offender vs. children" group was the least oriented toward its own sex of the three "homosexual" groups ("homosexual offender vs. children/minors/adults").⁴⁹ Additionally, about 40% of those in the "homosexual offender vs. children" group said that they disapproved of "homosexual activity".⁵⁰ Finally, one interesting finding in a study of the psychological needs of homosexual pedophiliacs was that the subjects in this sub-group scored higher on the "heterosexuality" scale of the Edwards Personal Preference Schedule than did either a control group of "general adult males" ($p < .001$) or a group of "heterosexual pedophiles" ($p < .02$).⁵¹

Not only is it impossible to predict one's adult sexual adjustment or orientation by noting the sexual nature of the act of child molestation for which he was convicted, but also, it is extremely risky, to say the least, to conclude that one should be regarded as a "pedophiliac" simply because he was convicted of child molesting. Gebhard and his associates found, for example, that of those convicted of homosexual acts of child molestation, only 29% preferred children to older individuals. The average preferred age of this group was 15.6 years, hardly what one might have expected of a group convicted of "child" molesting.⁵² This research team concluded that their impression was that those in the "homosexual offender vs. children" group "seek out adolescents or young adult males, but if these are unavailable at the moment, they will turn toward pre-adolescents...(they) also show a relative predisposition toward heterosexual offenses with girls under sixteen. In brief, most of them are interested sexually in young people."⁵³

Conclusion

A review of the available research on pedophilia provides no basis for associating child molestation with homosexual behavior any more strongly than with dozens of other possible correlates, a conclusion reached by others who have examined the literature.⁵⁴ Even those who imagine that adult homosexuality is somehow "caused" by childhood acts of homosexual molestation--an argument we have not examined in detail here--will find little evidence on which to base their concerns.⁵⁵

This is not to say, of course, that child molesting is not an important social problem: it clearly is. But treating child molestation as some variant or concomitant of homosexual behavior won't help much to solve that problem. It would make as much sense to argue that heterosexual male teachers should be banned from classrooms because they are more of a threat to little girls than homosexual males are to little boys.⁵⁶ But this is probably a solution which is almost certainly as trivial as it appears to be on first reading. Efforts to find a specific "type" of child molester have only shown that men with a fairly wide variety of personality and physical disorders--classical pedophiliacs, sociopaths, brain-damaged individuals, chronic alcoholics, and those with unusual or inappropriate "adult" sexual adjustments, for example--sometimes turn to children for release of sexual tensions.

A careful reading of the literature on child molestation suggests

to me that it would be more promising for us to focus less exclusively on the "the molester" as a category and more on (1) the kind of children who are sexually "molested," and the reasons they become "victims" of such "attacks,"⁵⁷ and (2) the circumstances which characterize specific acts of child molestation. We should not ignore the fact, for example, that there is already some good reason for believing that acts of molestation do not occur randomly among a population of children, but tend to involve boys and girls who come from atypical, often, unhappy home situations.⁵⁸ Neither should we fail to recognize that our unwillingness to understand and accept pre-adult sexuality (let alone adult sexuality) has probably inhibited an accurate assessment of what "molestation" actually means for some proportion of the children involved in such events.⁵⁹

Our ability to deal effectively with cases of child molestation will probably also be improved by our realization that specific situational factors can be very influential in characterizing the act itself. For example, some observers have noted that an adult/child sexual encounter in and of itself may be less disturbing to the child than the parental and social furor which follow the revelation of such an act. However justified rage and indignation may be, it is highly questionable how helpful they may be to either victim or offender.

Epilogue

This paper has attempted to bring together and summarize pertinent research on the relationship of child molestation to homosexual

behavior. There is no reason for believing that these two phenomena are related to each other in other than a random way. I would hope that this review would show that campaigns to keep "homosexuals" out of school teaching positions because of their possible threat to children are misguided and uninformed. It will probably not do that. Public attitudes toward homosexuality, like those concerned with so many other social phenomena, are probably not the result of objective, factual analysis, but an accumulation of myth, prejudice, and historical tradition.⁶⁰ Insofar as we allow public, democratic institutions to reflect emotional prejudices rather than rational and thoughtful intelligence, however, this nation and the schools that serve it will be less than they might be--less than they have promised to be--for all citizens.

NOTES

- 1 I will use the somewhat more cumbersome term "homosexual behavior" rather than the more familiar "homosexual" simply because the former is more accurately descriptive than the latter. Also, any references to "Americans" in this paper will mean "citizens of the United States" rather than all true Americans. Residents of other North, South, and Central American countries hold widely different views on many subjects--homosexuality among them--from those popular in this country.
- 2 Eugene E. Levitt and Albert D. Klassen, Jr., "Public attitudes toward homosexuality: Part of the 1970 National Survey by the Institute for Sex Research," Journal of Homosexuality, 1(1), Fall 1974, Table 1, page 31.
- 3 *ibid*, Tables 3 and 5, pp. 34 and 36.
- 4 Works of scholarship correcting misinformation about the relationship of homosexuality and religion, criminal behavior, and mental illness has been accumulating for a number of years. See, for example, Derrick Sherwin Bailey, Homosexuality and the Western Christian Tradition, London: Longmans, Green and Co., Ltd., 1955; Report of the Committee on Homosexual Offences and Prostitution, London: Her Majesty's Stationery Office, 1957 (Cmd. 247); Wainwright Churchill, Homosexual Behavior among Males: A Cross-Cultural and Cross Species Investigation, New York: Hawthorn Books, Inc., 1967; Martin S. Weinberg and Colin J. Williams, Male Homosexuals: Their Problems and Adaptations, New York: Oxford University Press, 1974; Raymond de Becker, The Other Face of Love, New York: Bell Publishing Company, 1964; and Charles Tripp, Homosexual Matrix, New York: McGraw-Hill Book Company, 1975.
- 5 For a review of the legal status of those who engage in homosexual behavior, see E. Carrington Boggan, Marilyn G. Haft, Charles Lister, and John P. Rupp, The Rights of Gay People: An American Civil Liberties Union Handbook, New York: Avon Books, 1975.
- 6 See The New York Times, July 10, 1975, p.8 and, more recently, Gay Community News (Boston), August 9, 1975, p. 2. It is frequently necessary to refer to gay publications for information of this type since "straight" newspapers and magazines generally do not consider such issues newsworthy enough to print. Probably the major sources of news on gay issues in the country today are Gay Community News (GCN), Pittsburgh Gay News (PGN), and The Advocate (Los Angeles).

- 7 The Advocate, various issues; for example, August 27, p. 5
- 8 The New York Times, July 4, 1975, p. 45 and July, 16, 1975, p. 36
- 9 Time, June 9, 1975, pp. 18-19, and The New York Times, August 4, 1974, p. 45.
- 10 See, for example, The New York Times, October 3, 1973, p. 1, April 28, 1974, p. 71; The Advocate, August 27, 1975, p. 5; Washington Star-News, December 9, 1975, p. 1.
- 11 The Advocate, September 10, 1975, pp. 18-19.
- 12 "Gays on the March," Time, September 8, 1975, p. 43. Time did not, of course, supply any reasons for these exceptions.
- 13 Levitt and Klassen, op. cit., Table 3, page 34.
- 14 There simply is no basis for making a good estimate of the number of men and women in this country who can be called "homosexuals." Ten percent is an increasingly common "rough estimate" made by both Gay and straight observers. Also see note 16 below.
- 15 Those who are unfamiliar with the Kinsey system of classification of homosexual/heterosexual behavior should refer to that discussion in chapter 21 of Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin, Sexual Behavior in the Human Male, Philadelphia: W. B. Saunders Company, 1948.
- 16 This is a fairly important point. Some readers point out that Kinsey's data suggest for those who are "exclusively homosexual" a figure of 4% for men and about 2% for women. The point is, however, that these are only the men and women who engage in homosexual behavior exclusively throughout their lives. Gay persons know very well that perhaps the most common tendency among those in the "homosexual" population is for a person to "be" or "perform" as a heterosexual for a significant portion of his or her early years and then change his or her orientation and become exclusively "homosexual." The reasons for this pattern are obvious: The pressures for one to perform in a heterosexual way are enormous, especially during adolescence when society forces individuals into "male" and "female" roles. Those whose true affectional preference is toward those of the same sex simply may not (and often do not) even become aware of life styles that are different from the one which society has worked so hard to impose on them. Anyone who has contact with the Gay sub-culture is aware of the significant proportion of men and

women who were once married or were, at the least, heterosexually active and are now exclusively "homosexual."

As an aside, it is this failure to take into consideration the obvious and overpowering influence of society on one's sex role development that makes some psychoanalytic interpretations of adolescent homosexuality so transparently naive and misinformed. In many cases, it is not adolescent homosexuality that is transient "stage" in sexual development, but adolescent heterosexuality that is the temporary phenomenon.

- 17 It goes without saying that there is no reason to believe that the proportion of "homosexuals" in these occupations is any different from the proportion in any other career line.
- 18 See, for example, Mark Freedman, Homosexuality and Psychological Functioning, Belmont, California: Brooks/Cole Publishing Company, 1971 and Barbara Sang, "Personism: Towards the Elimination of Personal Oppression," paper presented at the meeting of the American Psychological Association, Chicago, 1975.
- 19 The term "pederasty," referring in its original form to the love of young boys by older men, has now become corrupted in such a way as to refer to specific, "unnatural" acts between any two males. We will not use the term in this paper.
- 20 W. A. N. Dorland, Medical Dictionary, Philadelphia: W. B. Saunders, 1951, p. 1112.
- 21 J. W. Mohr, "A child has been molested," Medical Aspects of Human Sexuality, 2 (November 1968), p. 47.
- 22 Eugene Revitch and Rosalee G. Weiss, "The pedophiliac offender," Diseases of the Nervous System, 23 (February 1962), p. 73.
- 23 Werner Tuteur, "Child molesters and men who expose themselves--an anthropological approach," Journal of Forensic Sciences, 8 (October 1963), p. 517.
- 24 Sheldon B. Kopp, "The character structure of sex offenders," American Journal of Psychotherapy, 16 (January 1962), p. 65.
- 25 John McGeorge, "Sexual assaults on children," Medicine, Science and the Law, 4 (October 1964), p. 245.
- 26 Benjamin Karpman, The Sexual Offender and His Offenses, New York: Julian Press, Inc., 1964, citing Roche, 1950, p. 106.

- 27 Adult females are apparently almost never involved in acts of child molestation. Although this phenomenon has not been carefully studied, many researchers have commented on the fact, for example, the child offenders are almost exclusively adult males. "The idea that an adult female would sexually molest a child clashes so violently with the concept of motherhood and the highly emotionalized picture of women as the loving tutors and protectors of children that society seemingly rejects the possibility of such behavior. At any rate, convictions on this charge are virtually non-existent." Paul H. Gebhard, John H. Gagnon, Wardell B. Pomeroy, and Cornelia V. Christenson, Sex Offenders, New York: Harper and Row, Publishers and Paul B. Holber, Inc., Medical Books, 1965. (emphasis added)
- 28 David W. Swanson, "Who violates children sexually?" Medical Aspects of Human Sexuality, 5 (February 1971), p. 184.
- 29 For example, Louise V. Frisbie, Frank J. Vanasek, and Harvey F. Dingman, "The self and the ideal self: methodological study of pedophilia," Psychological Reports, 20 (June 1967), 699-706; Vanasek, Frisbie, and Dingman, "Patterns of responses in two groups of pedophiles," Psychological Reports, 22 (April 1968), 659-668; Dingman, Frisbie, and Vanasek, "Erosion of morale in resocialization of pedophiles," Psychological Reports, 23 (December 1968), Part 1, 792-794; Robert W. Atwood, "A study of pedophilia," Ph.D. dissertation, Brigham Young University, 1969; Kopp, op. cit.; Michael Goldstein, et. al., "Experience with pornography: Rapists, pedophiles, homosexuals, transsexuals, and controls," Archives of Sexual Behavior, 1 (January 1971), 1-15.
- 30 Swanson (1971), op. cit. Swanson refers here to his own study, "Adult sexual abuse of children," Diseases of the Nervous System, 29 (October 1968), 677-683.
- 31 Louise V. Frisbie and Ernest H. Dondis, "Recidivism among treated sex offenders," State of California, Department of Mental Hygiene, Research Monograph No. 5, 1965, p. 56.
- 32 A. Nicholas Groth, "A differential classification of pedophiles determined by the nature of their object-relations," Ph.D. dissertation, Boston University, 1971, p. 65
- 33 J. W. Mohr, R. Edward Turner, and Richard B. Ball, "Exhibitionism and pedophilia," Corrective Psychiatry and Journal of Social Therapy, 8 (Fourth Quarter 1962), p. 178. See also Gebhard, et al. (1965) op. cit., and Johann W. Mohr, R. E. Turner, and M. B. Jerry, Pedophilia and Exhibitionism: A Handbook, Toronto: University of Toronto Press, 1964.

- 34 Some investigators have pointed out that cases in which an adolescent is "molested" may be viewed alternatively in light of the "child's" own developing sexuality. Mohr (1968), op. cit. suggests that "...the child's development stages, needs, and interests form a basis for 'molesting' which from the child's side has to be seen as an extension of preadolescent sex play." p. 48. Our culture seems totally incapable of accepting, understanding or dealing with the sexuality of "children," a point we return to later in this paper. See also Gebhard, et al. (1965). op. cit., pp. 54, 273.
- 35 "Sexual offences against children," British Medical Journal, 5488 (March 12, 1966), p. 626.
- 36 Revitch and Weiss (1962), op. cit., p. 74
- 37 See also Frisbie and Dondis (1965), op. cit., McGeorge (1964), op. cit., Swanson (1968), op. cit., Bernard J. Oliver, Jr., Sexual Deviation in American Society, New Haven: College and University Press, 1967, p. 72, and T. Roesler and R. W. Desiher, "Youthful male homosexuality: Homosexual experience and the process of developing homosexual identity in males aged 16 to 22 years," Journal of the American Medical Association, 219 (1972), 1018-1023.
- 38 Charles McCaghy, "Drinking and deviance disavowal: the case of child molesters," Social Problems, 16 (Summer 1968), p. 44.
- 39 Paul H. Gebhard, personal communication, December 1, 1975.
- 40 Gordon Westwood, A Minority: A Report on the Life of the Male Homosexual in Great Britain, Longmans, Green and Company, 1960, p. 159. See also Michael Schofield, Sociological Aspects of Homosexuality, London: Longmans, Green and Company, 1965, esp. p. 149.
- 41 Kurt Freund, Ron Langevin, Stephen Cibir, and Yaroslav Zajac, "Heterosexual aversion in homosexual males," British Journal of Psychiatry, 122 (February 1973), 163-169.
- 42 See, for example, McCaghy (1968) op. cit., Swanson (1968) op. cit., Frisbie and Dondis (1965) op. cit., Frisbie, Vanasek, and Dingman (series of 1967-1968) op. cit., Atwood (1969) op. cit., Oliver (1967) op. cit., Karpman (1964) op. cit., V. Hartman, "Notes on group psychotherapy with pedophiles," Canadian Psychiatric Association Journal, 10 (August 1965) 283-289, John J. Peters and Robert L. Sadoff, "Clinical observations on child molesters," Medical Aspects of Human Sexuality, 4 (November 1970), 20-32, and Gary Fisher and Leisla M. Howell, "Psychological needs of homosexual pedophiliacs," Diseases of the Nervous System, 31 (September 1970), 623-625.

- 43 Revitch and Weiss (1962) op. cit.
- 44 Groth (1971) op. cit.
- 45 Mohr, Turner, and Jerry (1964) op. cit. See also Tuteur (1963) op. cit. and Laurretta Bender and Abram Blau, "The reaction of children to sexual relations with adults," American Journal of Orthopsychiatry, 7 (October 1937), 500-518.
- 46 McGeorge (1964) op. cit., Table I, p. 246.
- 47 Gebhard, et al. (1965) op. cit.
- 48 ibid., p. 275. See also similar reports in Groth (1971) op. cit., p. 58 and Mohr, Turner, and Ball (1962) op. cit., p. 182.
- 49 ibid., p. 285.
- 50 ibid., p. 287.
- 51 Fisher and Howell (1970) op. cit., p. 625.
- 52 Gebhard, et al. (1965), op. cit., p. 287. See also Freund (1973) op. cit., Swanson (1968) op. cit., Hartman (1965) op. cit., and Sigmund Freud, Three Essays on Sexuality.
- 53 ibid, summary, p. 297.
- 54 For example, see Sexual Encounters between Adults and Children, Sex Information and Education Council of the U.S., 1974, p. 11, Stanley E. Willis, Understanding and Counseling the Male Homosexual, Boston: Little, Brown and Company, 1967, p. 177, and Eric T. Pengelley, Sex and Human Life, Reading, Mass.: Addison-Wesley Publishing Company, 1974, p. 147.
- 55 For example, see Sexual Encounters between Adults and Children (1974) op. cit., p. 14, Goldstein, et al. (1971) op. cit., and John H. Gagnon, "Female victims of sex offenders," Social Problems, 13 (Fall 1964), 176-192.
- 56 An argument for which there is at least suggestive evidence, see discussion above, Freund (1973) op. cit., and A. P. Bell, "Homosexualities: Their range and character," Nebraska Symposium on Motivation, 21 (1973) 1-26.
- 57 See, for example, the discussion of Roesler and Deisher (1972) op. cit. about homosexual adolescents who seek out adult contacts.

- 58 Mohr (1968) op. cit., p. 48.
- 59 Ibid.
- 60 Valuable discussions of this phenomenon are to be found, for example, in the writings of Thomas Szasz. See, for example, The Manufacture of Madness, New York: Dell Publishing Company, 1970 and The Age of Madness, Garden City, New York: Anchor Books, 1973.

